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"EVEN AS WE HAVE BEEN APPROVED OF GOD TO BE INTRUSTED WITH THE GOSPEL, SO WE SPEAK; NOT AS PLEASING MEN BUT GOD WHICH PROVETH OUR HEARTS."

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THE CROSSING OF THE WAYS.

(JOHN ELIOT BOWEN.)

BY R. H. STODDARD.

Did I see it, or does it seem,
In some world of classic dream?
Who knows this is more wise than I,
It was so distant, is so nigh.
Where ruined tombs and temples stand,
In a many peopled land,
Where are coming, going ways,
Where many haste, but no one stays,
Toward which a man with eager gaze
Urges forward, fair and fleet,
With gold sandals on his feet:
I dream of him by night and day,
At once so serious and gay,
Leaves of November, buds of May,
Wreathed with myrtle, crowned with bay;
Two natures in him, gentle, bold,
Affections young, but judgment old,
Over him their light and shadow plays,
As he nears the crossing of the ways.
But who are These, that fast, or slow,
Seem now to come, and now to go,
One stealing silently along,
The other marching with bursts of song?
One clad in a waving, yellow robe,
Such as Summer all over the globe
Wears at the earliest flush of June,
When the hearts of all things are in tune.
But the other, that ominous other,
Twinned of the same great Mother,
Why differs he so from his brother?
Visions and apparitions fly,
Here before them, and there behind,
Those to loosen, and these to bind,
As the hours delay, and the days go by.
Each bravely holds aloft his torch,
That lights the tombs, and a temple-porch.
But now that they reach the altar,
And stand by the sacred fires,
The bride and the groom both falter,
For the flame of one torch expires.
What more? In my dream remains
The end of my friend—not my pains.
He is gone; he will not return;
Nothing left us here but—an Urn.

APRIL 12TH, 1890.

JOY'S MESSENGER.

TO LOUISA, LADY ASHBURTON.

BY LOUISE CHANDLER MOULTON.

From the dear stillness of your pines you came—
From that Cathedral where the winds are choir,
And bear to the high heavens the souls desire,
And the great sun burns golden as the flame
On some vast altar to the highest Name—
From that dear shrine whence worldly thoughts retire,
While hearts are hushed and souls to Heaven aspire,
You came, as one who should God's peace proclaim.

Now sunset broods upon these solemn hills—
The day is done, and the deep night is nigh,
And soon the waiting stars will light the sky,
And you are gone—yet still your presence fills
The place, and the blest air around me thrills
As if some Heaven-sent angel had passed by.

CARLSBAD.

CARE AND COMFORT LINKED BY LOVE.

BY NEWMAN HALL, D.D.

Some persons have care without comfort, or comfort of the creature alone; unsatisfying, transitory, vain. Christians have care, but comfort too; crushing care possibly, crowning care certainly. We are heirs to it. The cries of infancy are the prelude to manhood's long lament. The same air is repeated with endless variations through youth, maturity, old age. If cares come not on us unavoidably, we often make them for ourselves; if they do not overtake us, we pursue them; if a burden is not laid upon us, we diligently seek one to lay on ourselves. If some favored person appears without a load there is another zealous to verify the saying, "Man is born to trouble as the sparks fly upward."

How varied are human cares! Business cares: circumstances changed, other markets opened, competition increased; the tide that used to deposit golden sand has shifted its course, and the end may be ruin. Poverty cares: the little store exhausted and the workhouse the dismal prospect. Property cares: the investment may become worthless, the bank fail, the guardian prove a thief, the trustee untrustworthy, good securities perilous liabilities, safe insurances certain losses; so that the man of independent means fears he may become most dependent, not only without a dollar but without capacity to earn it. Health cares: foreboding symptoms, weakening faculties, visions of inactivity, imprisonment, weariness and pain. Reputation cares: slanders which may alienate friends, lessen influence, hinder usefulness. Cares for others: for husband or wife, for parent or bosom friend, for son or daughter just ripening to reward your toil, or for infant endeared the more by its dependence on your love. You have noticed the suppressed cough, the pale cheek, the tottering step; your wish can no longer sustain your hope, the life so precious is in jeopardy, and you care. Children may cause great joy, but great care also. How to train them suitably and free from evil influences; those boys, how to start them in life; those girls, what protectors will watch over them when you are gone! Still worse: you may have seen signs of unsteadiness, too free indulgence in the drink that has ruined so many, frivolous companionships, sentiments let fall which make you fear lest first the theology and then the morality of the parents may be abjured, lessening love for family and public worship, with an increasing relish for worldly and frivolous amusements; and being solicitous for your child's goodness rather than his greatness, that he may be righteous rather than that he may be rich—you *care*.

Your own spiritual interests may cause anxiety. You have no doubt that Christ died for sinners, yet at times the thought of past sin is overpowering. Memory opens her secret chambers whence crowds of accusers pour forth reminding you, with torturing vividness, of the faults of former years. You hope God has forgiven you, but you cannot forgive yourself. We cannot recall the past, nor undo what was done amiss. The act of a minute is the agony of years. "Ye shall remember your ways and all your doings wherein ye have polluted yourselves; and ye shall loathe yourselves in your own sight for all the evils that ye have committed." Oh, to be able to supply the defect, to undo the fault, to atone for the injury, to repair the wrong done to your own nature, to render to God that whereof you robbed him! But it is too late, and you *care*.

You care respecting present temptations. You feel that sin still lurks within you—tho wounded, and as you hope mortally. You are conscious of the flesh lusting against the spirit; of longings, unavoidable and not in their own nature wrong, yet which, in your circumstances, cannot be gratified without sin. You feel the danger of turning stones into bread to satisfy your hunger, and of securing earthly good by some worship of the Devil in resisting conscience and the word of God. You travel in a region where flowers and fruit of great attractiveness abound, but which are deadly poison; or along a dizzy precipice from which without constant vigilance you may fall; or over ice so slippery that you may easily lose your footing and slide down into some deadly crevasse. You are "*in* the world," and there is so much to induce you to be "*of* the world," that you feel you must be *out* of it before you can be safe from it. You know that you are beset by lurking foes; that the Devil goes about as a roaring lion to destroy; that the legion-powers of darkness are as crafty as cruel, and that you, like many others, may some day be their victim. If you have escaped Doubting Castle you may fall asleep on the enchanted ground; if you have defied the lions you may be beguiled in Vanity Fair; if you have vanquished Apollyon you may fall in the dark valley. Sometimes you are anxious lest skeptical doubts should overshadow scriptural faith; discouragements in prayer weaken the spirit of prayer; continued trial conquer patience; weariness in conflict counsel surrender; wildness of tempest induce despair; and so, lest you should at last make shipwreck of faith and of a good conscience, you *care*.

Faithful and active servants of God wishing to do the very best are often anxious as to the method. How best to appropriate money, time, talents, so as to do the most good. How so to warn or comfort as not to injure in seeking to benefit; where to go, what to do, what to say. Added to these are cares of a public kind. Patriotic cares: for the safety and prosperity of the State; for the physical, moral and religious welfare of the people. Church cares: for the spirituality and usefulness of our particular society; for the preservation of doctrinal truth; for the unity of all believers; for the spread of Christianity throughout the world.

These are some of the multitudinous cares which press on believers. But whatever their nature or weight we are encouraged by the Divine command and promise: "Casting all your care on Him, for he careth for you."

> "Hast thou a care whose pressure dread
> Expels sweet slumber from thy bed?
> To thy Redeemer take that care,
> And change anxiety to prayer.
>
> "Hast thou a hope from which thy heart
> Would feel it almost death to part?
> Entreat thy Lord that hope to crown,
> Or give thee strength to lay it down.
>
> "Whatever care doth break thy rest,
> Whate'er the wish that swells thy breast,
> Spread before God that wish, that care,
> And change anxiety to prayer."

Care and comfort are linked together by divine love. If chastisement causes care, love in it brings comfort; for "whom the Lord loveth he chasteneth." Afflictions cause care; but altho "many are the afflictions of the righteous, the Lord delivereth him out of them all." Cross-bearing causes care; but the love that gives and the love that accepts the cross, comforts the bearer by this proof of discipleship: "If a man will come after me let him take up the cross and follow me." Much tribulation causes care, but it shows we are on the path God's love ordains to lead us homeward. "We must through much tribulation enter into the kingdom." Divers temptations cause divers cares; but God's love overrules them for our spiritual culture, therefore "count it all joy when ye fall into divers temptations, knowing that the trying of your faith worketh patience." To stand arrayed in spotless robes in the presence of him who was made "perfect through suffering," is surely great comfort. "Who are these in white raiment and whence came they? These are they that came out of great tribulation!" Thus are care and comfort linked by love. With such assurances we are encouraged to obey the gracious command which will be the subject of another article: "Casting all your care on Him, for he careth for you."

LONDON, ENGLAND.

THE BUGBEAR OF LITERARY DRUDGERY.

BY THOMAS WENTWORTH HIGGINSON.

One of the finest passages in literary history is that in Thoreau's diary, where, after describing the process of carrying up-stairs on his back seven hundred unsold copies, out of the one thousand copies printed, of his "Week on the Concord and Merrimack Rivers," he adds: "Nevertheless, in spite of this result, sitting beside the inert mass of my works, I take up my pen to-night to record what thought or experience I may have had, with as much satisfaction as ever." I am loth to criticise any contemporary brother author, but is there not quite as much of the dignity of intellect in this position as is seen when a younger writer, admitting that his own literary work is well paid for, still complains of the result as inadequate, and says: "If you cannot live roomily and with an existence near a somewhat stately appear-

ance, what is the use of living at all?" The use—at least in Thoreau's case—was in attaining the result for which every beginner most longs, a lasting literary fame and the love and gratitude of successive generations of readers.

It is my own impression that all the alleged evils coming to American literature from the absence of international copyright—evils which I have always held to be much exaggerated—are trivial compared to the injury proceeding from the influence, whatever it is, that leads literary men to write in such a tone as this. There is no reason to blush for the literary work done in America; there is nothing discouraging in the prospect, except in the prominence lately given to this merely mercantile aspect of the matter; this apparent assumption of every author whose receipts do not satisfy him, that he should somehow have been a rich or successful man had he devoted his genius to law or medicine or mercantile business or dentistry or base ball. Is not this like the gratuitous assumption of the friends of the deceased that if they had only called in some other physician, the bereavement wou'd not have occurred? It is to be observed that authors residing in the country and not in the city do not so generally join in these laments. Mr. Cable owns with modest dignity that he earns a comfortable living; Mr. Stockton says the same; Mr. Howells makes no personal complaint. Is it an accidental coincidence that it seems to be chiefly from New York authors that these complaints proceed?

We who dwell elsewhere than in that great city are in the habit of thinking, perhaps wrongly, that New York authors are tolerably well off; they dwell close to their chief literary market; they have the stimulus and themes of a great city; they have the Authors' Club and its celebrated salads. Can it be that all these advantages appear valueless, because the close contact with wealth brings before them a standard which literature does not rival? Cannot a man live in the same city with a Vanderbilt without feeling that fate has wronged him in not making him also a Vanderbilt? I cannot believe that they really feel so; let any one of them lay his hand on his heart and ask himself "Would I give up authorship on condition of being a millionaire?" Probably not one of them would; but if he should, let him be assured that literature would lose very little by his going; that the delights, the honors, the real rewards of literature are not for him.

If such, indeed, be the temptation, let those of us who do not live in the Metropolis be grateful. It is not the first desideratum that one's mode of living should be "stately," but that it should be self-respecting. "Where Macgregor sits, there is the head of the table," or, as the hero of Saucho Panza's story has it, "*Adonde quiera que yo me siente será vuestra cabecera.*" There was no want of stateliness beneath Emerson's modest roof, for the quality lay in the man; nor would his townsmen and neighbors in Concord have responded with much sympathy to Dr. Eggleston's pitying phrase, "Mr. Emerson was poor during the greater part of his life, I believe." Mr. Emerson was always rich enough to help those poorer than himself; rich enough to invite Mr. Alcott and his whole family to make their home beneath his roof; and there is no other adequate test of wealth. As to pitying him because he "endured the drudgery of Lyceum lecturing," I remember well that when there was a question of excluding colored people from the New Bedford Lyceum, Emerson wrote: "I had supposed the Lyceum to be for the instruction of the humblest. *I work in it for that.*" Lecturing, like literature, was to him—and to all the leading lecturers of those days—something more than a means of making money; it was their point of direct contact with the world in which they lived. Perhaps that is one reason why the lecture-system then flourished.

Is there not danger of carrying too far this perpetual lament about the drudgery of the literary man? All men have drudgery of one kind or another, the man of leisure having sometimes the most of all. Perhaps the most melancholy instance of drudgery I ever personally encountered was when I lived in Newport and happened in at the Club one evening where two or three men of fashion were discussing servants' liveries. Two hours later I went in again and they were still at it, a little roused by the suggestion of a change of tailors. I had supposed it to be one of the merits of the literary man's life that even his drudgery, if you please to call it so, was delightful; just as it is a pleasant thing about the carpenter's trade that its very chips and shavings are clean. It is not necessary to compare his life with the melancholy destiny of men of leisure. It is enough to compare it with that of the lawyer.

It happens that I had two classmates who were, in different ways—the one as a criminal advocate, the other as a business adviser—among the leaders of their profession in Boston. Both died rich men—the one being the founder of Wellesley College, the other a liberal benefactor of Harvard. Nothing could be more different than the tone and temper of their lives—but they were alike in this, that both, in the hight of their success, uniformly maintained that a lawyer's life was one of incessant and exhausting drudgery; and both insisted that the life of a literary man, by comparison, must be one of no drudgery at all. Fortunately I could agree with them entirely on this point, and could honestly say, speaking for at least one man of literary pursuits, that although he might have written many things which it was a drudgery for others to read, he had never in his whole career, such as it was, produced anything which it was a drudgery to write. Had it been such he need not have written it. Why should one write what is drudgery when there is always a surplus of themes which afford a source of enjoyment in the treatment?

But supposing that there are those less happily constituted, or less strongly drawn to literature, who find in it an occasion for drudgery, I ask again, why should they expect to escape from a certain amount of drudgery in this vocation, more than any other? Much of this complaint seems to me to assume that the literary man—or, as we writers commonly say when writing about ourselves, "the man of genius"—is to be a spoiled child from the beginning, and is indeed to spoil himself. As I have shown, the most successful lawyers are found complaining of drudgery all the time. Those pioneer Methodist preachers, among whom Dr. Eggleston paints such fine Homeric figures, led lives of wearing drudgery, only that it was sanctified to the Lord. My neighbor, the eminent physician, has lately spent three successive nights by the bedside of one patient—an example of what a younger man might well call drudgery—and this in his eightieth year! When I enter the office of my kinsman, the banker, I am filled with profound and wondering pity for the heroic and uncomplaining drudgery of his life. Three prominent and successful Congressmen from a single State, Messrs. Long, Russell and Allen, of Massachusetts, declined renomination, two years since, because they found Congressional life so unsatisfactory and its drudgery so wearing. Grant that the pursuits of literature are or should be higher than any of these rival occupations, is that a reason why the writer, alone of all men, should claim that it is the duty of the universe to feed him alone on pure wheat, while others accept without complaint the customary admixture of perhaps wholesome bran? Whatever else may be said for or against the literary profession, this at least may be said, that it involves, at least in its higher walks, less drudgery than any other; and that to a person who really loves it, its very drudgery is delightful. For one, at least, I always had great sympathy with the German professor, mentioned somewhere by Longfellow, who hoped that he might die with a proof-sheet in his hand.

CAMBRIDGE, MASS.

LIBERTY AND OPPORTUNITY.

BY PROFESSOR W. G. SUMNER.

AMONG popular beliefs, whose existence is manifested in current discussion, and which ought not to pass unchallenged, is the notion that a chance in life is a positive and certain gain or advance. A chance, however, is a *chance*, and nothing more. Every chance involves a possibility of two opposite issues. If a chance or opportunity is used one way it results in gain or advantage; if it is used the other way it issues in loss or disadvantage. A chance, therefore, has no moral quality or value. The moral question is, What will be done with it? Hence the fallacy of all the captivating suggestions about ethics in economic or other strictly impersonal social forces. The moral relations are all in the personal domain.

Capital has no moral quality; it is a chance, a power, an opportunity. Capital means tools, weapons, food, etc. A pistol has no moral quality; it can be used for good or for ill, as men count good and ill. The same may be said of an ax, a spade, or a locomotive. It may also be said of food; for a man possessing a store of energy derived from food may spend it in benefit or in mischief. Food furnishes energy to a laborer or a murderer indifferently. The morals are in the man, not in the bread. They go with the intelligence, or with the intelligent responsibility, and turn on the question, What will he do with it?

All capital, therefore, is power. It furnishes a chance to do something. It brings with itself, however, the double possibility as to the use to which it will be put. The man who has tools, weapons or food, is able to accomplish far more in any direction in which he determines to apply it than the man who has no capital; but then the question how he will use it has become so much more serious. His power for mischief is enhanced just as much as his power for good. As to himself, the chance is no less serious. He has power to make far more of himself than if destitute of capital, and he has power to hurry himself to personal ruin and destruction so much faster.

The same may be said of education. The moralists have never been satisfied with the old adage that knowledge is power. They felt the lack of the moral element in it; that is to say, they felt the lack of the element which it was their business to supply. The adage, however, was true. Knowledge is power, and, in itself considered, it is nothing more. The notion that knowledge makes men good is one of the superstitions of the nineteenth century. Knowledge only gives men power. It furnishes a chance. It brings with it, however, the grim alternative already described. Will the man who has it use it for good or for ill? That is a moral question. It finds its answer in the springs of character, and the independent self-determination which lies deepest in the essential elements of each man's personality. This, by the way, is one of the reasons why there is no sound social or personal strength which is not founded on the training of the individual. It is the reason why individual character is the spring of all good in man or the State, and why all socialism is profoundly immoral. Wherever collective standards, codes, ideals and motives take the place of individual responsibility, we know from ample experience that the spontaneity and independent responsibility which are essential to moral vigor are sure to be lost.

The things which men call "goods," therefore, because they are means or powers, are not positive gains. They only open the lists and give the chance for a struggle.

Leaving the matter of morals now, and turning back to the practical utilities for which men value all "goods," we find that every chance which is opened means gain or loss according to the wisdom with which it is employed. Very few men of fifty can look back on their lives and see anything but chances misapprehended, opportunities lost, and errors in the use of powers. It is simply a wild speculation to guess what a hundred men would attain to if they should correctly understand and use every opportunity in life which opened before them, and should exploit it to the utmost of which it was capable without any mistake. The suggestion of such a thing will suffice to show how far we are from anything of the sort. It is said that the great reason why savage tribes remain in their low state is that they cannot keep what they gain and use it to get more, but are constantly slipping back and beginning over again. In truth, the most civilized societies are only slightly better. Methodical, regular and rhythmical progress is a dream as yet.

There is a new and useful line of work yet to be opened which will consist in a study of biography, as a comparative and analytical study, in order to note and generalize the conditions of successful use of opportunity, and to perceive the effects of opportunity misunderstood or abused. An opportunity missed may be a mere negative loss, but an opportunity abused becomes a cause of positive harm or ruin. The career of every man who wins distinction affords ample proof of all phases of these observations, because opportunities present themselves over and over again. Every time that an opportunity presents itself a new decision must be made, and the perils of mistake must be incurred again. Like every other social fact, this one also is intensified in our time. Our fathers attained to routine which was adequate for all the opportunities or chances which came to them, and they were able to generalize rules which embodied "the good old way," and were in fact in those days correct and adequate wisdom. We cannot live that way if we would. The rules do not hold. The cases are more various. The elements are all the time changing, or at least recombining. If a man makes a correct judgment once, that is more likely to lead him astray the next time, because he will have confidence in his experience, and will not note the differences in the cases. Throughout the business world this observation forces itself on our attention.

I have gathered these observations together in order to lead up to a more correct apprehension, as I think, of the purpose and achievement which we have a right to expect from civilization. *It does nothing but open chances.* It does nothing to guarantee their advantageous effect. Between the chance and its effect lies the all-important question, What will he do with it? Personal liberty is nothing but a name for a series of chances, or for a life to which chances have access. Civil liberty is nothing but social security for such use of the chances, within the limits which are set by the criminal law, as the subject of them sees fit to make. Neither affords any security that the use will be a wise one, or that it will issue in a result which the individual will later regard with satisfaction. If he gets his liberty he must take his responsibility; for he may be assured that if he finds any one else to take the responsibility, he will speedily lose the liberty and with it the chances.

The sanctions of virtue and wisdom are, therefore, all the time increasing, and above all they are all the time increasing for the mass of mankind. It must be reiterated over and over again, that it is the greatest of all delusions to suppose that we can make what we call gains without meeting with attendant ills. The added power which mankind has won within a century or two brings with it all the peril of the alternative which has been described for each of us and for our society. We take the new powers and opportunities at the peril of correctly understanding them and using them. If the masses are to take the social power, they will have to look to themselves how they use it. No revolution in social order has ever been brought about by the oppression, or folly, or wickedness of the rulers. If such things as that could cause revolutions there would be little else but revolution in history. Revolutions have been caused by holding out hopes of bliss which the ruling powers were not able to bring to pass. Democracy will take power subject to the same penalty; it must wield power under the same conditions. So far it has been lavish with its promises, and has had no responsibility, because it has only been applied in new countries where there were no

hard social problems. It has, in general, promised not that men should have more chances, but that they should realize greater fulfillment of what their hearts desire with less need of study, training and labor. I hold that that is the very opposite of the truth, and that all the new social movements, including democratic political institutions, demand, and demand especially of the masses, painstaking, knowledge, philosophical power and labor far beyond what has ever hitherto been necessary. The reason for this opinion is in the fact that the latest social movements have issued in increase of social power, and that all such increase involves an alternative which can be successfully solved only by added mental and moral power, and by more work.

NEW HAVEN, CONN.

THE HEAVENLY EXALTATION OF CHRIST.

BY SAMUEL T. SPEAR, D.D.

1. CHRIST, considered after his resurrection and ascension, is, in the New Testament, frequently spoken of as being seated on or at "the right hand of God." Mark says that "he was received up into Heaven," and then adds, as the immediate sequel thereof, that he "sat at the right hand of God." (Mark xvi, 19.) Paul speaks of "those things which are above, where Christ sitteth on the right hand of God." (Col. iii, 1.) He says that when God raised him from the dead, he "set him at his own right hand in the heavenly places." (Ephes. i, 20.) In the Epistle to the Hebrews, it is said that "when he had by himself purged our sins, he sat down on the right hand of the Majesty on high." (Heb. i, 3.) Peter speaks of Christ as having "gone into Heaven," and as there being "on the right hand of God." (I Pet. iii, 22.)

The phrase "*the right hand of God*," or of "*the Majesty on high*," as occurring in these and similar passages, is the language of earth, borrowed from the custom of earthly princes in bestowing honor, and is used to indicate the exaltation, power and glory of Christ in the heavenly world. To be seated on the right hand of a prince is to occupy the place of honor and power; and so to be seated "on the right hand of God," or "of the Majesty on high," is to occupy such a place in Heaven. This is the idea conveyed by the phrase when applied to Christ. The phrase is a short and significant expression of what Christ is in Heaven.

2. The ministry of the Apostles, as shown by the Scripture record thereof, was opened and continued with this idea in respect to the risen and ascended Christ. That ministry succeeded his ascension; and then he was no longer on earth, and among men, in the sense in which he had been during, "the days of his flesh." He had left the world, and gone up on high; and the Apostles saw him as he ascended thither, and heard what the two angels said to them at the time of the ascension. (Acts i, 11.) What they saw and what they heard from these angels, and also what they had previously heard from Christ himself, both before and after his death, distinctly fixed in their minds the idea that the absent and unseen Christ was in Heaven, and there seated "on the right hand of God" in the sense above explained; and with this idea, as a controlling power and an inspiration of hope, they entered upon and pursued their ministry. History abundantly shows this fact.

Mark, having said that "the Lord," meaning Christ by this term, "was received up into Heaven, and sat on the right hand of God," closes his Gospel with the general statement that his Apostles "went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen." (Mark xvi, 20.) This is a summary of Apostolic history. The Apostles, according to the statement, at once engaged in the work of preaching the risen, the ascended, and exalted Christ; and he, altho in Heaven, worked with them, and confirmed their word with miraculous signs. He associated his power with their action, and thus set his seal to their ministry. Christ, exalted and glorified in Heaven, made himself a power on earth through them. The entire ministry of the Apostles is embraced in this brief statement.

We learn from the Book of Acts, which gives the history of the early planting of the Christian Church, that, on the Day of Pentecost, which was fifty days after the crucifixion of Christ, and only seven days after his ascension, the Holy Ghost descended upon the Apostles, and enabled them to speak "with other tongues, as the Spirit gave them utterance." (Acts ii, 4.) This miracle at once furnished Peter with an audience of Jewish hearers; and to them he explained the miracle by preaching the doctrine of Christ's resurrection and exaltation by the power of God. He said to them: "This Jesus hath God raised up, whereof we all are witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." He further said: "Therefore, let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." And still further he said to convicted and inquiring Jews: "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts ii, 3, 36, 38.) The exaltation of the crucified and risen Christ is the great thought with which Peter, on that memorable day, inaugurated the Apostolic ministry.

It was not long after this that Peter said to the beggar who sat at the Beautiful gate of the temple: "Silver and gold have I none; but such as I have give I thee; In the name of Jesus Christ of Nazareth rise up and walk." Explaining this miracle to the common people, who were astonished at what they saw, he said to them that "the God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus," whom they had "delivered and denied in the presence of Pilate"; and he further said that this Jesus, having been received up into Heaven, would there remain until the full accomplishment "of all things which God hath spoken by the mouth of all his holy prophets since the world began." (Acts iii, 6, 13, 21.) Standing the next day before the Jewish Sanhedrim, Peter thus explained the healing of the lame man: "Be it known unto you all and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him, doth this man stand here before you whole. This is the stone which was set at nought by you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under Heaven given among men whereby we must be saved." (Acts iv, 10-12.) At a later period we find Peter in Lydda, and there he meets a man by the name of Eneas, who "had kept his bed eight years, and was sick of the palsy"; and to this man he said: "Eneas, Jesus Christ maketh thee whole; arise, and make thy bed." (Acts ix, 31-34.) There is, in the light of this history, no difficulty in seeing what Peter thought of the risen and ascended Christ. That Christ was to him a glorious reality in the heavenly world.

Stephen, the first Christian martyr, was not one of the Apostles; yet he was one of the seven deacons of the church in Jerusalem, and was "full of faith and power." He addressed the Jewish Sanhedrim, and that address cost him his life. This man in the final crisis had a vision of "Jesus standing on the right hand of God"; and when he was closing his eyes in death, he said: "Lord Jesus, receive my spirit." (Acts vii, 55, 59.) The ascended Christ was to him a personal reality in Heaven, and in his last moments he committed the keeping and care of his soul to that Christ. He had been taught by the Apostles, and by the Holy Ghost, who Christ was, alike on earth and in Heaven.

Saul of Tarsus, when on his way to Damascus, as a persecutor, had an experience which satisfied him that the dead Jesus of Nazareth had risen from the dead, had ascended into Heaven, and had come therefrom to make him an Apostle and a preacher of his Gospel. (Acts ix, 3-9.) Take the subsequent record of this man as given in the Book of Acts, without a solitary line from a single one of his Epistles; and no one, after the study of the record, can doubt as to the views which he had of both the earthly and the heavenly Christ. His history as an Apostle, as given in Acts, is itself a Christology, in which which we see Christ as he was on earth, and as he is in Heaven. What Luke wrote about the preaching of Paul, and what Paul himself wrote about Christ, run in parallel lines.

Thus the facts of the Apostolic ministry, including the conversion and subsequent life of Saul of Tarsus, as recorded in the Book of Acts, constantly point to Jesus Christ as personally resident in Heaven, whither he had ascended, and where he dwelt in "his glorious body," and also as exerting his gracious power in this world, not only by miracles wrought in his name, but through the influences of the Holy Ghost coming down from Heaven to renew and sanctify the hearts of men. The history of the early planting of the Christian Church, by the first preachers of the Gospel, is based upon this theory, and is filled with facts that prove its truth. That history being true, it then follows that Jesus Christ was exalted in Heaven during the Apostolic age, and that he gave abundant evidence to this effect by the power which he exercised among men in this world. He was not a dead, but a living Christ. Men on earth felt his supernatural and gracious power. Wonderful as is the thought, it is, nevertheless, a true thought, and best accounts for the creation and existence of the Christian Church.

3. This thought comes out with great clearness, fullness, and brilliancy in the writings of the Apostles, particularly those of Paul, for which the planting of the Church in the name and by the authority and power of Christ formed the providential occasion, and which by the same Church, as "the pillar and ground of the truth," have been preserved and transmitted to this age. We are, in these writings, constantly saluted with the doctrine of the risen, the exalted and glorified Christ, as the basis of all human hope, and the source of the highest and purest inspiration to action. They are monuments built by inspiration on earth to the praise and glory of the Prince of life, pointing the eye of thought to Heaven as the seat of his imperial power.

(1.) It was the general practice of Paul to place *benedictive* prayers in the introduction of his epistles, and sometimes at their close. The following are examples to this effect:

"Grace to you, and peace from God our Father and the Lord Jesus Christ." (Rom. i, 7.) "Grace be unto you and peace from God our Father, and from the Lord Jesus Christ." (I Cor. i, 3.) "The grace of the Lord Jesus Christ, and the love of God, and the Communion of the Holy Ghost be with you all." (II Cor. xiii, 14.) "Grace be to you, and peace from God the Father, and from our Lord Jesus Christ." (Gal. i, 3.)

These examples show that Paul traced the grace and peace, which he invoked in behalf of others, to the risen and ascended Christ, as really as to God the Father, and that he made no distinction between them as the divine source of this grace and peace. The risen Christ, who had gone into Heaven, had, in his view, the power to bestow both. His Christology appears in these prayers.

(2.) What these benedictive prayers imply in regard to Christ, is set before us very clearly in the following language of the Apostle in his Epistle to the Ephesians:

"The God of our Lord Jesus Christ, the Father of Glory . . . raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under his feet, and gave him to be the head over all thing to the Church, which is his body, the fullness of him that filleth all in all." (Ephes. i, 17; xx, 23.)

The two things here stated are these: First, the fact of the resurrection of Christ by the power of God; secondly, the fact of his exaltation in Heaven to the highest conceivable dignity, dominion and glory. The latter fact is presented in the strongest possible terms. The language of earth cannot supply a description more glorious in its contents. Human thought cannot rise to a higher elevation. The spirit-realm has no summit above that on which Christ sits as the risen and enthroned Messiah.

(3.) So, also, the Apostle, having, in his Epistle to the Philippians, referred to Christ in his *pre-human* life as being "in the form of God," and not thinking it "robbery to be equal with God," and yet as having, so to speak, "emptied" himself of his heavenly glory, as having taken upon him "the form of a servant," as being "made in the likeness of men," and then as humbling himself, and becoming "obedient unto death, even the death of the cross," proceeds to speak of the same Christ as follows:

"Wherefore, God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in Heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Philip. ii, 9-11.)

The representation of Christ in Heaven here given is, in its import, identical with that found in the Epistle to the Ephesians. The difference between the two representations is simply one of phraseology, with the addition in the latter of the idea that this exaltation and glory were the divinely appointed sequel of Christ's humiliation and suffering on earth. "Wherefore," says the Apostle—that is, in the light of this deep humiliation, with direct reference to it, and as the proper result thereof—"God also hath highly exalted him." The plan of God established a connection between the humiliation and the exaltation. Christ humbled himself, and because he did so God exalted him. As is stated in the Epistle to the Hebrews, he was "for the suffering of death crowned with glory and honor." (Heb. ii, 9.) The apparent ignominy of the cross which Christ endured, "despising the shame," was succeeded by the glory and prerogatives of the throne. The humiliated, the obedient, the suffering Christ on earth is, according to the conception of the Apostle, the glorified Christ in Heaven, to whom every knee must bow, and whose Lordship is to be confessed by every tongue.

(4.) Paul having, in his Epistle to the Colossians, declared Christ to be "the image of the invisible God," and the Creator of all things, speaks of him as follows:

"And he is the head of the body, the church, who is in the beginning, the first born from the dead, that in all things he might have the pre-eminence. For it pleased the Father that in him should all fullness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in Heaven. . . . For in him dwelleth all the fullness of the godhead bodily." (Col. i, 18-20, and ii, 9.)

This is another description of Christ in Heaven, and in perfect harmony as to contents with the two above quoted. Christ had a body when on earth, and he has a "glorious body" in Heaven; and in him, whether on earth or in Heaven, "dwelleth all the fullness of the Godhead bodily." "Pre-eminence" in all things belongs to him. Reconciliation between things in earth and things in Heaven is secured by the blood of his cross. His death is and is to be a potent factor of harmony in the universe. The blood of his cross was not shed in vain.

(5.) The idea of the exalted and glorified Christ is, however, by no means confined to the writings of Paul. Peter, who was the first Apostle to preach this thought, refers to Christ in one of his epistles, and of him says: "Who is gone into Heaven, and is on the right hand of God, angels and authorities and powers being made subject unto him." (I. Pet. iii, 22.) One of the songs in Heaven, in honor of Christ, is in these words: "Worthy is the Lamb that was slain to receive power, and riches,

and wisdom, and strength, and honor, and glory, and blessing." (Rev. v, 12.) Christ in Heaven is described as having "redeemed us to God" by his "blood out of every kindred, and tongue, and people, and nation," as sitting upon the throne of royalty, and as having "made us unto our God, kings and priests." (Rev. v, 9, 10, 13.) "His name" in Heaven "is called the Word of God," and "he hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS." (Rev. xix, 13.)

(6.) This heavenly Christ revealed himself to John, when an exile on the Isle of Patmos, and dictated to him the letters to be respectively sent to the seven churches in Asia, in one of which he said: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. iii, 21.) The Christ who, after his ascension into Heaven, said this of himself, is the same Christ who, before his ascension, met his Apostles on a mountain in Galilee, and said to them: "All power is given unto me in Heaven and in earth." (Matt. xxviii, 18.) His testimony in regard to himself is that in Heaven he is seated with his Father in his throne; and this fully sustains all that Paul or Peter ever said of him. The Pauline and Petrine Christology accords with that found in the Book of Revelation.

4. The view of Christ, which constitutes the characteristic feature of the Epistle to the Hebrews, relates to his *priestly* office, involving alike his atoning sacrifice of himself on earth as a *sin-offering*, and his intercession in Heaven. Christ is presented in both of these aspects. Of him it is said in the outset of the Epistle that he "by himself purged our sins," and that when he had done this, he "sat down on the right hand of the Majesty on high." (Heb, i, 3.)

(1.) This purging of our sins by himself clearly refers to the *sin-offering* of Christ on earth when he died on the cross. "Having made purification of our sins" is the literal rendering of the passage; and this he did by his own blood in the sense meant by John when he says: "And the blood of Jesus Christ his Son cleanseth us from all sin." (I John i, 7.) The purification referred to is expiation for sin by his blood, and resulting pardon and restoration to the favor of God. Christ, considered as a *sin-atoning* sufferer, is "the Lamb of God which taketh away the sin of the world." (John i, 29.) He "through the eternal Spirit offered himself without spot to God." "He appeared to put away sin by the sacrifice of himself," and "was once offered to bear the sins of many." (Heb. ix, 14, 26, 28.) Sinners are said to be sanctified in the sense of expiation "through the offering of the body of Jesus Christ"; and he is said to have "offered one sacrifice for sins forever," and then to have "sat down on the right hand of God." (Heb. x, 10, 12.) He "learned obedience by the things which he suffered, and being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. v, 8, 9.) Christ was made a little lower than the angels, "that he by the grace of God should taste death for every man." It "became" God, "in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." (Heb. ii. 9, 10.)

These and other passages of like import, found in the Epistle to the Hebrews, point directly to the *sacrifice* of himself for the sins of men which Christ made when he became "obedient unto death, even the death of the cross." The language is clear, and the meaning obvious; and to dispossess his sufferings and death of the character thus assigned to them, is to contradict the express and oft-repeated statements of the Bible on the point, and to substitute the wisdom of man for that of God, and, indeed, to make a complete wreck of the whole New Testament plan of salvation as founded on Christ.

(2.) This same Christ having done on earth the work he did in dying for the sins of men, is, in the Epistle to the Hebrews, represented as the exalted "High Priest of our profession" in Heaven, and as there officiating in human behalf. "Seeing then," says the inspired writer, "that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." (Heb. iv, 14.) "For Christ,' we are told, "is not entered into the holy places made with hands, which are the figures of the true, but into Heaven itself, now to appear in the presence of God for us." (Heb. ix, 24.) We are again told that Christ "hath an unchangeable priesthood"; that "he is able also to save them unto the uttermost that come unto God by him, seeing he ever liveth to make intercession for them"; that "such a High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens"; and that "we have such a High Priest, who is set on the right hand of the throne of the Majesty in the heavens—a minister of the sanctuary, and of the tabernacle, which the Lord pitched, and not man." (Heb. vii, 24-26, and viii, 1, 2.) We are also told that, after Christ "endured the cross, despising the shame," he was "set down at the right hand of the throne of God." (Heb. xii, 2.)

The Christ that appears in the Epistle to the Hebrews, is Christ on earth offering himself for "the sins of many," and "in all points tempted like as we are, yet without sin," and Christ exalted and glorified in Heaven as the "High Priest of our profession," and there appearing "in the presence of God for us." The priesthood of this Christ, superior to that of the Mosaic system, real when he was on earth, and as real in Heaven, considered as the basis of hope for sinful man, runs all through this Epistle, and is in it more fully explained than in any other part of the Bible. Animated and cheered by this view of Christ, Paul exclaims: "Who is he that condemneth?" Answering his own question, he says: "It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." (Rom. viii, 34.) The priesthood of Christ, his death on the cross, his resurrection from the dead, his ascension into Heaven, and his exaltation and intercession in our behalf, meant something in the theology of Paul, and, indeed, meant so much to him that he identified all his hopes for time and eternity with this Christ. The same was true of John, who says: "And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." (I John ii, 1, 2.)

Here then, very largely in the language of the Bible itself, we have a view of the risen, the ascended, the exalted, the glorified, and the heavenly Christ, whom Paul knew, whom he preached to others, to whom he committed the interests of his own soul, in whom he rejoiced, and to serve whom he did not count his life dear unto himself. This Christ is not a cunningly devised fable, not merely a brilliant spectacle to excite wonder and admiration, and not a person in whom we have no special interest, and who has no interest in us, but a gracious and all-sufficient Saviour to invite our hopes and command our love. Peter speaks of him as "the Shepherd and Bishop" of our souls; and in the Epistle to the Hebrews he is declared to be "that great Shepherd of the sheep." (I Pet. ii, 25, and Heb. xiii, 20). Apprehended and received by the understanding, and welcomed in the affections of the heart, he is, to human consciousness, the imperial Friend. His friendship sweetens and blesses this life, and guarantees eternal glory in the life to come.

BROOKLYN, N. Y.

ANNO DOMINI NINETEEN HUNDRED AND TWENTY.

BY THE REV. OLIVER ADDISON KINGSBURY.

IT was a charming Sabbath Day in early autumn. The atmosphere was pulsing with light, while all distant outlines were softened in a mellow haze. The October aroma was in the air, and the trees were clad in gorgeous robes. I found myself in a thriving little town in South Dakota, whither important business had led me, immediately upon my arrival in the country, after a long-protracted absence abroad. Indeed, I had been so long out of the country that I had, to a great extent, lost track of many movements and interests, and needed to become acquainted anew with my own land.

I had reached the place late in the evening of Saturday, and had seen nothing of the town in the short ride from the railroad station to the hotel. So after breakfast, in the comfortable and homelike inn, I stepped to the office to make some inquiries. Particularly I wanted to know about the churches of the place, for I desired to join in worship with my own countrymen after so long a residence among foreigners.

"Is there a Presbyterian church in this town?" I asked.

"No, sir," was the reply.

"A Methodist?"

"No."

"An Episcopalian?"

"No."

"Well, what is there, then? I surely saw the outlines of a church as I came up from the station last night."

"Yes, sir; but we have dropped denominational names here. We have two 'churches of Christ,' so placed as to be convenient each for its own section. One is near us here, and the other is nearer the other end of town. We do have one small Roman Catholic church, which still adheres to the old name; but the attitude of both people and priest is, I am told, quite different from what it was some years ago."

Of course, I was somewhat amazed to hear such things in a hotel office, but, simply thanking "mine host," I set out to take a look at things for myself before the hour of morning worship. One of the churches, as the hotelkeeper had said, was near by, being just across a little park upon which the hotel faced. I was surprised to see so large an edifice in a comparatively small town. It was a handsome building, and was an ornament to the place. The grounds about it were neatly kept, and the air of prosperity seemed to breathe from it. As it was too early for the service, I concluded that I would see what other church I could find, and so passed on along the pleasant street, until near the other end of the town I came to another church edifice just about as large as the first, and, tho of a different style of architecture, its equal in attractiveness. "Can such a town as this," I thought, "support two such great churches? It looks like a mistaken ambition to build so large, and then have but meager audiences. Why, these buildings would do for city congregations!"

Just then the bells began to ring, and I retraced my steps to the church I had first seen, and entered with the gathering worshipers. I found a cheerful and attractive audience-room, capable of seating a thousand people; and, to my great surprise, when the service began the house was full. An organ prelude introduced the service, after which came the familiar doxology and an invocation. The singing was grand. It was led by a large choir, with the organ and a number of brass and string instruments. There was an anthem or two, one of the musical pieces being the Hallelujah Chorus from Handel's "Messiah." I noticed that a large part of the congregation joined even in this great song, following it from a music-sheet which was in their hands, in which the "Tonic-sol-fa" notation was employed. The participation in all the services was hearty and worshipful. In part a liturgical form was followed; other parts were free, and the combination seemed to me very happy. There were two clergymen in the pulpit, the elder of whom, venerable in appearance, but with youthful animation and energy, preached a most excellent sermon, full of the spirit of the Bible, making truth clear and applying it with power. The notices, distributed through the pews in printed form, showed that the people had plenty of lines of work to occupy their energies, and made it evident that the church was the center of their life.

When the service was ended and the people were passing out, a number pleasantly greeted me and expressed gratification at my presence. One of the officers of the church introduced himself to me, and afterward introduced me to the ministers. I had several pleasant conversations with them during my visit, in the course of which I learned much concerning the character and aims of the church, and the circumstances, near and remote, which had led to its organization upon its particular basis.

It seems that about thirty years ago there came to be a general movement among the various Christian denominations toward a closer union. These Christian people had been talking union in a sporadic way for some time, and it is probable that some real residuum of union sentiment had been left after the talk had evaporated. But about the time of which I speak a movement began in the largest of the Presbyterian bodies of the country for some revision of their symbol, the Westminster Confession of Faith. This movement arose from very small beginnings, but it was evidently providential, and it engaged the attention of the whole Church. There were ultra-conservative men who desired that there should be no changes, because to meddle with the Confession seemed to them like touching the ark of God. There were some others, of course, on the very opposite side, radical men who wanted very sweeping changes. But as the discussion went on, the great majority in the Church came to feel that the best course was to let the Confession stand in all its connected and compacted logic as a monumental symbol, but to formulate a new creed, preserving the system of doctrine, but without the defects of the old; a creed, short, evangelical and preachable. This movement prevailed, and the new creed was formed by the co-operation of the Presbyterian and Reformed bodies not only of the United States but of Great Britain as well. It was irenic rather than polemic. It was, indeed, so happy in its terms and so catholic in its spirit that it commended itself to Christian men in all communions as an admirable compendium of Scripture truth.

The result has been to greatly weaken and even in many cases to destroy denominational walls. It had led to a confederation of all the evangelical Churches without exception. In the older parts of the country the old denominational organizations in some instances still retained their existence; but in the newer places, as, indeed, in new fields in the older sections as well, these lines were obliterated. A very short experience of confederated action led Christian men to see its economy. Instead of organization by churches—often covering the same field and doing the same work—Christian effort was organized on geographical lines, in city and county and State. A national council had the general oversight of the whole. Money for extending Christian work both at home and abroad went into a central treasury, while local work was provided for out of local means. There were no rival churches planted at home and no divergent creeds were disseminated abroad.

This general agreement, it may as well be said here, did not result in a dead and monotonous uniformity. It was agreement on fundamental principles, not on every particular of their application. There were divergent views on many things; but there was the spirit of toleration for pretty wide differences, so long as those differences did not touch the foundations of the faith. It was natural that this should be so, for the union that existed had been brought about through the working of vital forces and was not an artificial product of conferences and compromises. The Spirit of God was in it, making his people so much one at heart that they could not keep the unity of their faith from expressing itself in unity of action. They found, moreover, this union a growing delight as well as growingly efficient in every good word and work.

The churches in the town of which I speak were illustrations of the new methods that had come in with this union of Christian life and effort. The town at the time

of my visit was not a score of years old. When it began to have a being, the Federated Board of Church Control—then itself in its infancy—helped the people in the organization of a church, and subsequently when the time seemed ripe aided them in the erection of a permanent edifice. This money, it should be said, was afterward repaid to the Board, and was set to work in other places where it was needed. A Church of Christ thus organized awakened no denominational jealousies among the people of the new and growing town. Careful and alert business men saw that there was here no waste of force. The motive animating its members was not to get ahead of some other church, but to do a church's work in the most effective manner. The congregation increased continually. At the end of its first decade the second congregation was formed and an edifice erected for it large enough for its prospective growth; and this growth had been equal to the expectations.

Some of this increase—and it was increase in spiritual as well as in material things—was owing to the fact that these churches were well and ably ministered to. The First Church had two pastors, and the Second, because it had more responsibility for the district outside of the town, had three. There was thus variety in the ministrations, and the different gifts and graces of these pastors were utilized to the full extent. The ministers and other officers of the two churches, moreover, formed a local consistory which had the general oversight of all religious matters in the town and adjoining district. The utmost harmony prevailed among them, for there was no occasion for rivalry except as the congregations obeyed the apostolic injunction to provoke one another to love and to good works.

In this state of things much could be done by the churches in common that would have been impossible if they had been independent and rival organizations. For example, the noble music which I heard and which astonished me in such a place, was the result of training under a choir-master supported by the churches together. The combined choirs and orchestras at times gave, as I was told, most enjoyable concerts, as well as provided the music for the churches on Sundays. The children were trained in singing, and as fast as good voices developed among them they were promoted to places in the choir. In the same way charitable and reformatory work was done by a combination of forces. The whole region, indeed, for many miles around was cared for. The poor were helped in such a way as not to encourage anything like pauperism. Religious services were maintained in outlying settlements, so that the whole territory was evangelized. There were absolutely no "neglected classes" in all the region. It was not true, of course, that every one of accountable age was a communicant in the Church. Still a large proportion were, and the very great majority of the people were habitual church-goers. The poorest and plainest of the people felt that the Church had an interest in them; or rather, and better, they felt that they had just as much right in the Church as those who happened to have more money. So far as the Church was concerned there were no class distinctions; all worked side by side in complete religious equality. Whatever distinction existed was a distinction of efficiency. There were many different kinds of work to be done, and a call for a variety of talents. Every worker could find employment in some religious line.

In some of the moral and philanthropical work undertaken for the benefit of the community, the Roman Catholic Church shared. Its priest was not infrequently in consultation with his Protestant brethren. It was the fact, as I found, that the Roman Catholic Church had become greatly liberalized. The free air of this country and been too much for its old rigid and exclusive spirit. There had been a time, a generation or so back, when the hierarchy of that Church had attempted to get control of more things than belonged to it, as when it attempted to subvert the public school system. Providentially the tendency on the part of some Protestants to compromise was resisted by their brethren of clearer discernment, and when the priests found that they could not carry their point they yielded, reluctantly and slowly, but they yielded. Some reforms, indeed, had been wrought in that Church. The real truth that underlay the system had been more fully preached, and some of the rubbish that had overlaid it for centuries had been cleared away. The Church was not yet thoroughly evangelical, but it was headed in the right direction and there was a strong prospect that that ancient organization would once more be, as in its primitive days, a pure Church of Jesus Christ.

Many other interesting things I learned which there is not space to record here. The general condition of religious life in the country had greatly advanced. The spirit of unity that prevailed tended to increase true devotion. In the absence of petty rivalries better motives could be appealed to, and as a consequence men's purses were consecrated as they had never been before. There was an evangelistic enthusiasm abroad for both home and foreign work. Men were undertaking great enterprizes in Christian propagandism just as a generation before they were engaging in great material projects. A somewhat difficult question had been the adjustment of endowments coming down from former generations and made dependent upon certain creed subscriptions. In most of these cases Christian common-sense and a wise application of legal principles had overcome the technical difficulties. In a few cases where the "dead hand" held a particularly firm grip, the endowments were suffered to lapse or to revert, but were made good to the institutions conerned by the gifts of well-wishers. Men were learning, moreover, that it is not wise to make the future the slave of the past. The endowments that were being made were made flexible and adaptable within certain limits. The interests of the various great institutions—theological seminaries, Church boards and the like—had all been conserved and harmonized, and they were now enjoying a season of great prosperity.

The movement that had resulted in all this unanimity had been, I learned, unique in the history of the Church, in that it went forward with an almost entire absence of theological bitterness. It was providential in its origin and providential in its progress. It impressed itself as such even upon those who in the beginning were opposed to it. "If it be of God," they said, "we cannot overthrow it, lest haply, we be found fighting against God." Christian hearts could not stay apart when once they found that their differences were really philosophical and not religious. The movement acquired force and volume as it continued, and when I worshiped in the little town in South Dakota the Saviour's prophecy was on the verge of complete fulfillment—"And they shall become one flock, one shepherd."

Men, brethren and fathers, is this the baseless fabric of a vision?

NEW YORK CITY.

TWO VOICES.

BY MARION LIBBY.

MANY voices are telling us in these days how this world may best be lifted out of sin and suffering into righteousness and joy. Of these, two have lately caught our ear, one speaking from the Old World, one from the New, the difference between the thoughts uttered being world-wide also. Swing the pendulum as far as it will go from Bellamy's "Looking Backward" and it will strike Tolstoi's "What To Do." How shall the world be redeemed? "By perfecting the social machine," answers Bellamy. "By doing away with the social machine and perfecting, according to my method, the individual," answers Tolstoi. It is because of this contrast, because one man underscores what the other omits, that it is interesting to look at the two side by side.

We read "Looking Backward" and admire its noble purpose and ingenious method. Then we confess, under our breath, that we find the perfectness of things in that year two thousand simply appalling. Every valley has been exalted, and every mountain and hill made low, and the crooked straight and the rough places plain, and the earth is gloriously level; and there is "no midnight shade, no clouded sun, but sacred, high, eternal noon"; and the workings of humanity are like those of a great engine, fast, noiseless, exact, impersonal; and we are a trifle *bored*. We should like to see a big rugged mountain, even if it took four valleys to make it; we would compound for a thunderstorm, for the sake of seeing some play of light and shadow; we are tired of that grand, impersonal, perfectly working engine—it would be pleasant to see a pick-ax with a man swinging it, and not always striking where he meant to strike either. George Eliot tells the story for us in these words:

> "My yearnings fall
> To reach that high, apocalyptic mount
> Which shows in bird's-eye view a perfect world;
> Or enter warmly into other joys
> Than those of faulty, struggling human kind.
> That strain upon my soul's too feeble wing
> Ends in ignoble floundering: I fall
> Into short-sighted pity for the men
> Who, living in those perfect, future times,
> Will not know half the dear imperfect things
> That move my smiles and tears."

Still, even tho we have George Eliot to hide behind, it would be more agreeable if we could find some reason for our unsatisfied feeling besides a depraved taste for the imperfect. We look again at this picture of the Golden Age, and the idea dawns on us that when individualism went out of the world it must have kidnapped individuality in passing. There is plenty of humanity in mass, but there are no individuals—only a quartet of nonentities who go by the name. Mr. West, himself, having been warmed over from the last century, does not count as representative of the age; so that we have, first, Edith Leete, who would be acceptable to any one who liked a fresh fig seasoned with sugar and water; next her mother, characterized by the same "distinct and emphatic flavor of nothing whatever"; then, her father, engaged in cultivating the immortal part of him, we are told; but he might as well be collecting bric-à-brac for any sense of strenuousness he gives us; finally, the minister who is turned on Sunday morning, and he is Dr. Leete through a telephone. Of course the author was not aiming at the portrayal of character, and it would be unfair to note his failure in this line, except that the contrast between the perfection of the society and the nonentity of the individuals composing it indicates what the whole thought of the book emphasizes, and what it ignores.

What it emphasizes is the power of machinery, giving the word its broadest meaning. Perfection has been wrought out of imperfection by means of it. There is nothing *hand-made* in Bellamy's perfect social state; that is why the book is such a characteristic product of our age. We are trying, in every direction, to produce the desired result in the shortest possible time, by means of the most powerful and labor-saving apparatus, whether the word stand for a steam-engine or a philanthropic organization. "Looking Backward" is the application of this method to the moral regeneration of society. It marks out a rapid transit route to the Kingdom of Heaven on earth. It holds that individual sins do not strike their roots down into the individual soul so much as out into a social condition which can be legislated away; then the individual sins will wither. The perfect human society is to be the creator, not the creation, of perfect human beings. The mental and moral enlightment of a sufficiently large number of men, along lines which the movements of our own time already indicate, may lead to the setting in motion of a social system, practically sin-proof, which will lift mankind bodily into the higher life.

Now, in all this scheme of salvation by machinery, there is no trace of the individual human soul at its lowest or its highest. This element seems to be left out of the author's thought, as real people are left out of his story. Here we find the secret of our unsatisfied feeling. Organized effort has destroyed countless organized forms of wrong, but individual selfishness had been too subtle for it to grapple with. A battering-ram won't knock down a fog-bank. And this element of individual selfishness has thus far succeeded in creeping into all organizations, however noble or successful, and hindering their perfect working. Would it stand powerless, for the first time, before this new organization of society, with the nation as "sole capitalist and employer"? On the other hand, the most divine thing that life has shown us thus far, is the strength and beauty of the individual human soul, won through struggle and sacrifice, and won only so. This, too, has no place in "Looking Backward." The organization has done the brunt of the work for the individual. The higher life has become easy, like the shopping. Can this be the real future of which these highest lives are surely the best prophecies we have? Is Frederick Robertson destined to evolve into Mr. Barton?

With these impressions gained from "Looking Backward" fresh upon us, we throw ourselves into "What To Do?" It is like taking a flying leap from the streets of the New Jerusalem into the heart of Pandemonium. Pandemonium isn't so clean and pretty; but—may the saints and Mr. Bellamy forgive us!—it's more interesting, for it is alive with people. Everything that suggests machinery has vanished, and in its place are men, women and children. One human face after another is etched into the picture in lines as strong as they are few, and over all a glare of light or depth of shadow. No; it is even more real than this. We are in the crowd, feeling the clutch of human hands, meeting the look of human eyes; and then, when these men and women are swept from our sight, it is only to give place to the dominant personality of Tolstoi himself. We feel the man every moment through his thought. We were tired of looking at Bellamy's vast engine, and wanted to see a man swinging a pick-ax. Here he is; and if we let the pickax stand for Tolstoi's system of thought in the abstract, we shall just about hit the proportion in which his thought, as such, and his personality interest and master us. We are not thinking so much of the pickax in itself; it is the swing of it, the splendid play of muscle and the eager, determined face of the worker, which we chiefly note and admire.

As in "Looking Backward," that which is the most striking feature of the picture as we look *at* it, is also what is dominant in the thought as we look *into* it. It is the individual, first, last, always, that is emphasized. There is nothing *not* hand-made in Tolstoi's ideal social condition. He marks out no rapid transit route to the Kingdom of Heaven on earth. He points out a short-cut, indeed, but we must foot it, one by one, and it's straight up hill. Here is the difference in a nutshell: "No sooner had the nation become sole capitalist and employer," writes Bellamy, "than not alone did plenty replenish poverty, but the last vestage of the serfdom of man to man disappeared from earth." "If a man really doesn't like slavery," writes Tolstoi, "and does not desire to be partaker in it, the first thing which he must do is this: neither utilize men's labor by serving the Government, nor possess land or money."

The self-renunciation and service of others commanded by Jesus, applied to the individual life, not simply as its governing principle, but as a rule prescribing the one invariable outward form which it must take—this is Tolstoi's thought. Not only does he not admit organization as a master power in bringing in *his* Kingdom of Heaven on earth, he rejects it even as a servant. Our whole complex civilization with all its systems, whether of trade or government or thought or religion or philanthropy, holds for him no meaning, or a bad one, is incapable of being made into anything good, is simply to be left—the real higher life having no more use for it than a bird has for a flying machine.

We listen to Tolstoï respectfully because he lives his thought, and we remember that it is not every reformer who tries a theory of self-renunciation on himself first; because too, he puts such ringing emphasis on the responsibility of the individual, recognizing that the ideal social state is achieved, when the victory over selfishness in each human soul is achieved; not before, and not through any easier means. But if Bellamy's non-recognition of this thought leaves us unsatisfied and questioning, Tolstoï's cast-iron interpretation of it leaves us no less unsatisfied and questioning. Can it be that, in this world where infinite variety is the law of Nature, there is only one channel through which self-forgetting service of others may flow? Only one form which the true Christian life may take? Must our robes of righteousness all be of the same cut and material, like the garments of the poor little charity children? Can it be that all the hand and brain and soul effort which has been expended in the building up of civilization, giving the word its fullest meaning, is only so much force wasted, and the result of it all, something that the spirit of Christian service can never work through, can never even transform into something it can work through, but which must be turned over bodily to the Devil as part of his rightful belongings? Does this method tally with the indications of science and history so far as we can spell them out?

"As far as the east is from the west," so far apart do Tolstoï and Bellamy stand. All along the line the word is contrast—contrast in personality, contrast in tone and method of mind, contrast in the message spoken and in the manner of speaking it, contrast in the effect produced on our minds; and yet, contrast is not the last and only word, after all. One note these two voices strike in unison. The two following quotations illustrate this as characteristically as any that could be given. The first is from Bellamy's famous "Coach" allegory:

"Commiseration was frequently expressed by those who, rode for those who had to pull the coach, especially when the vehicle came to a bad place in the road, as it was constantly doing, or to a particularly steep hill. . . . At such times the passengers would call down encouragingly to the toilers of the rope, exhorting them to patience and holding out hopes of possible compensation in another world for the hardness of their lot, while others contributed to buy salves and liniments for the crippled and injured."

The second quotation is surely the self-same thought Tolstoï-ized:

"It is as if I were sitting on the neck of a man, and, having quite crushed him down, I compel him to carry me, and will not alight from off his shoulders while I assure myself and others that I am very sorry for him, and wish to ease his condition by every means in my power, except by getting off his back."

Here, then, is the note struck in unison. Here is the same view of the present social order, the same intellectual contempt for the illogicalness of it, the same moral contempt for the injustice of it—all leading to the effort to find some thorough-going remedy. But the whole story is not told yet. At the very heart of this lies a deeper and more significant unity. It consists in the joint recognition of a claim. To both of these men, the ignorance and sin and suffering of those below us are something more than an appeal to us for benevolence, more or less sporadic; they are a claim upon us for justice. Our uttermost effort to remedy these evils is no act of supererogation, which will, indeed, put another jewel in our crown, but which we are at liberty to decline, if we decide that we would rather have a plain crown than pay for the extra jewel; but a moral obligation as imperative as that of refraining from stealing. Every atom of difference that exists between the constructive American and the destructive Russian, gives added emphasis and meaning to this oneness of conviction underlying all the difference. Every mile of distance between them is a measure of the extent to to which this conviction is abroad in our time. Speaking in different dialects, appearing under different forms, here and there and there, it shows itself—the recognition, more or less vivid, that the service of the lower by the higher is a debt of honor, not a gratuity. Perhaps there is a better promise for the future in the simple fact these two men, world-wide apart in all else, recognize that this debt exists and must be paid, than there is in the method which either proposes for the payment of it.

BROOKLYN, N. Y.

ENGLISH NOTES.

BY JAMES PAYN.

THE case of the Rip Van Winkles who return to this world after forty years of penal servitude has never yet been considered. Two Italian brigands, however, have just been set free after that period of enforced seclusion. They had during their previous existence taken part in no less than twenty-three murders; but they have apparently forgotten all about those little far-away incidents. "I do seem to remember," says one of them, regretfully, "compelling some poor peasants on one occasion to provide me and my companions with food." This reminds one of the remark of the alderman who died of mortification from gluttony, "I recollect eating a grape which felt cold at the pit of my stomach." Both brigands expressed astonishment at the sight of the railway, which had superseded the diligence; and, on seeing Naples, the one exclaimed, "This is Paradise;" and the other, "I am born this morning." Their emotions are most interesting, but it is doubtful whether it is worth while for the rate-payer to have supported these gentlemen in prison for forty years in order that they should experience them. Even the most enthusiastic opponent of capital punishment may admit that after—well say, after their twenty-second murder—it would have been better as well as cheaper to hang them.

If the story of the Prince of Wales and that other eminent personage, "Tater Khan from the top of the Haymarket" (as Planché called him), be true or not, it is well founded. It is a natural and humorous act enough for a Royal Highness going home in the small hours to make trial by personal experiment of the favorite food of the humblest of his subjects; but I hope he paid more than a penny for his potato, and did not take any butter with it. As a literary person accustomed to cheap luxuries, I must confess that tho the peripatetic potato in his jacket is excellent, the butter included in the very moderate charge is an article to be dispensed with; it reminds one of nothing so much, to look at, as the material laid on to the wheels of the railway carriages before the train starts, and in taste I should doubt its being much superior. As to the subsequent proceedings, Tater Khan's placing his barrow with three feathers painted upon it, and the inscription "Purveyor to H. R. H. the Prince of Wales," it showed remarkable intelligence, but a forgetfulness of the fact that it subjected him to a call from the collector of inland revenue for armorial bearings. This is a matter much more closely looked after than it used to be, for nothing was more common in my youth than the spectacle of a four-wheel cab in the usual state of decrepitude, but with its panels magnificently embellished with the Royal Arms.

Those who live in glass houses, we are told, should not throw stones; and this is a rule that should be equally applicable to persons in railway carriages. Their position places them at a disadvantage in that form of amusement; and indeed they have hitherto been supposed to suffer from it. The boy—that natural enemy of the human race—has again and again been accused of stone-throwing at passing trains; the windows, the chance of hitting somebody in the eye, and the probable immunity which accompanies the offense, have collectively proved an insuperable temptation to him. The windows of a mansion standing close to a certain line of railway have lately suffered greatly from this practice, and it was naturally set down to the boy. For once, and perhaps for the first time, his innocence has been vindicated; a watch was set, and it has been discovered that it was not he, but a passenger in the train itself. He was seen to stand up in a first-class carriage—being presumably alone in it—and discharge his missiles at the house in question. As a vagary of the human mind this action surely stands apart, like a work of genius. One has often wondered how to relieve the tedium of a railway journey. Your eyes, if you are advanced in years, may not be good for reading; you can't play at whist unless there are fellow-passengers; but however debarred from occupation or companionship you may be, you have only to fill a hand-bag with stones, and exercise and amusement are at once provided. Windows may be the most convenient objects on which to try your skill; but there is no reason—if the premises are granted, which they were not in this case, tho a summons was—when it is once perfected, why you should not select higher, or, at least, more serious aims, such as "big game" (cows and horses) and eventually the human form divine.

The reception of the interesting story of Corporal Palmer in *The Nineteenth Century*, by the military world, is curiously illustrative of the difficulty of making history. If Tel-el-Kebir had been Waterloo, one could have imagined some conflict of testimony about it, but it is a battle of yesterday, and yet so remarkable an incident as the putting to death of a couple of traitors during a general engagement, is both affirmed and denied. That officers should take a different view of our engagements from non-commissioned officers is natural enough; they see affairs from another standpoint, and hitherto we have only had their account of them; but it is a private soldier who impugns the corporal's statement. Wherever the truth may lie (to use an Hibernian expression) this ambiguity should cause us to regard with some suspicion those detailed accounts of "the decisive battles of the world," whether they are "fifteen" or fifty, in which youth reposes such confidence. "It is only we lawyers," say the gentlemen of the long robe, "who can judge of the value of human testimony," and there is really some force in their remark. Without cross-examination in the foreground, and five years penal servitude in reserve, it is difficult to test the credibility of a witness.

The report of the executive committee of the Society of Authors contains some Curiosities of Literature. Their excellent advice to amateur authors "not to pay small publishing houses for the production of books that have been declined by those which are well known" is unhappily too often disregarded; and this is found to be the result. In no less than thirteen cases "a certain person has persuaded writers to send him manuscripts for inspection; he flatters their vanity by holding out promises on a large scale. He offers to publish the work if they will send him a sum of money in advance; he receives the money and does not publish the book." This is strange enough, but what follows is still more amazing. "Not one of these thirteen persons can be persuaded to come forward and give evidence of the fraud that has been practiced on them." They fear the wound their *amour propre* would receive by a public confession of their literary failure. This is the key of almost all the frauds incident to publication; the rogues know the weak and egotistic natures of those they have to deal with, and take advantage of them accordingly. Nor should it be forgotten that the outcry against publishers generally (who are just as honest as people in other trades, tho with the same modicum of scoundrels as in others) is caused in many cases by hurt vanity and the disappointment of groundless expectation. The proffer of advice to aspirants on the part of the Society is most creditable to it and ought to be of the greatest use; but it is admitted that "the report of our reader," if adverse, has been received, in some cases, "with but moderate gratitude." To persons who know the ways of amateur authors when their works are unappreciated, this gentle reproof is humorous indeed.

How true it is that one man may steal a horse from a paddock and another may not even look over the wall. The great Mr. Ruskin has been denouncing our ordinary financial system for years, and nobody has locked him up, and here is a poor fellow for merely having the courage of his opinions in going to the Bank of England, *fons et origo mali*, and, stating his views to the same effect, has brought on himself the suspicion of being insane. He only thought it his duty to lift up his voice against "the infamous national sin called interest," and designated the Bank a "beastly money shop," and now he is in confinement. So great is the difference between "a master of language" and one who permits language to master *him*.

Two young farmers of Penzance have been charged with threatening an old woman for "ill-wishing" their horses, thereby causing them to jib. It is satisfactory to reflect that such a thing has occurred so near the Land's End, since we may hope that such superstition has almost left the country. But how amazing it is that it should still be there at all. The last recorded case of the belief in witchcraft being practically put to the test was at Wingrove, in Hertfordshire, where, in 1759, an old lady accused of bewitching her neighbor's spinning-wheel so that it went forward instead of backward, was publicly weighed against the church Bible. To the mortification of her accuser she outweighed it (which, if it was even in quarto, seems natural enough) and was triumphantly acquitted. If she had been "swum" which (as Mrs. Glasse says) was "another way" by which witchcraft was tested, with "the right thumb tied to the left toe, and the left thumb to the right toe," she might have been less fortunate. If she could not have said the Lord's Prayer without a mistake, she would also have had cause to regret her want of memory. A much stranger ordeal was that of tears. No witch, it seems, possessed more than three tears, all in the left eye, and when they were gone she could weep no more. Judged by this test one cannot imagine how any woman was ever found to be a witch. In the "statistical account of Scotland" there is an account of the trial of two witches, male and female, at Kircaldy, in 1636, with a most curious bill of expenses. "*Item* for ten loads of coal to burn them," "for towes," "for a tar barrel," and so on, and among the preliminary outgoings, "*item* for harden to be jumps to them." Scotch papers please copy and explain.

Three authors during the last few years have awakened one morning and found themselves famous at an abnormally early age; Louis Stevenson, Rider Haggard and Rudyard Kipling. The last named has the advantage of the others at least in being the youngest. I hear that at present he is only twenty-four years old. Even if he were twice that age his talents would be remarkable, but as matters stand they look something akin to genius. What still more increases the marvel is that his excellence consists in his knowledge of mankind. True, it is but a comparatively small world to which he has chiefly given attention, but he has depicted it to a finger-nail. In his "Plain Tales from the Hills" we have learned more of Anglo-Indian life than from all the books that have been hitherto written on that subject. There is a good deal of bitterness in his tone, but the general effect is wholesome; his humor is grim but yet not cruel; and he is scarcely ever dull. His "Departmental Lyrics" of which a new edition has just appeared, are cynical to an extreme degree, but the satire is redeemed by the admirable form of its expression. The spirit of the Uncovenanted breathes in every line; his grudge against officialism, his dislike of birth and rank, the author takes no pains to conceal; but with what skill it is demonstrated.

"A scrimmage in a border station
A canter down some dark defile,
Two thousand pounds of education,
Drops to a ten rupee jezail."

But the man Mr. Kipling has studied most completely and knows down to his boots, is the Irish soldier in

India. His "Soldiers Three" is dedicated to "that very strong man, T. Atkins, private of the line," and with great propriety, for never has the life of the common soldier been so well described; but Tommy Atkins from Ireland is his *chef-d'œuvre*. "There's a dale more done in the field than iver gets into Field Ordhers," says his Terence Mulvaney; and we do not doubt it. That Mr. Rudyard Kipling has Irish blood in his own veins is almost certain, or his intuition must be almost miraculous. That he has an Irishman's love for a faction fight, may be gathered from the political verse which has been appearing for some time in various newspapers, and which can only be attributed to one pen. It is an open secret that he is the author of those most vituperative but vigorous lines called "Cleared," that have caused such a sensation of late in Parliamentary circles, and which, whatever one may think of their sentiments, take the highest rank in the literature of poetical philippics.

LONDON, ENGLAND.

RECENT MISREPRESENTATIONS OF LUTHER.

BY J. B. REMENSNYDER, D.D.,
PASTOR ST. JAMES EV. LUTHERAN CHURCH, NEW YORK CITY.

IT was no new thing for efforts to be made to set Luther in a false light. The Romanists resorted to this expedient much in the Reformer's life, and have never ceased in their assiduity in this line since. And certain of the Protestant persuasion, who owe their spiritual liberty and their very existence to him, are now and then found engaged in the same discreditable business. To all such persons the recent fourth centenary of the birth of Luther was of telling significance; for it became the occasion of such a spontaneous and world-wide demonstration of regard and recognition of his great services to the dearest interests of mankind as has never before been offered to any uninspired personality. Well did Phillips Brooks voice the meaning of that pageant thus:

"The approach of the anniversary of Luther's birth has been greeted with an overwhelming welcome. His unforgotten face has come back once more. His books have been re-read. His place and power in history have been estimated anew; and the whole great portion of the world which has been blessed through him has thanked God once again that he was born."

And well has Dr. Schaff analyzed his character and work thus:

"No man has been so much honored, no man save the Apostles deserves so much to be held in grateful remembrance as Martin Luther, remarkable alike as a man, as a Christian, as a husband and father, as a theologian, as a Bible translator, catechist and hymnist, as the bold champion of the freedom of conscience, and as the chief leader of that Reformation which carried Christendom back to first principles and urged it forward to new conquests. Such a man belongs not to a sect, but to the whole Church of Christ."

But while Luther is thus raised upon a pedestal where he might well seem above the reach of panegyric, he still does not seem lifted above the breath of defamation. Of late especially, it appears as if there was a tendency to reverse the verdict of history, and seek to depreciate the Reformer, and misrepresent his work. Outcroppings of this begin to appear more and more in certain quarters. With the High Church party this is largely becoming the fashion. Thus, Bishop Arthur Cleveland Coxe, in one of his latest volumes ("Institutes of Church History") asserts that "nothing can be more the reverse of truth than to begin the Reformation with Luther"; "the Reformation in England was thoroughly original with England," has much to say of the "arrogant dictation" and "mistakes of Luther," but takes a diminutive view of everything in his favor. The Protestantism of which he was the founder it can only characterize as "a feeble and impotent name of negation and discord," "a scholastic reformation which could only end in ecclesiastical suicide," etc., etc. The American Episcopal Church, to which Bishop Coxe belongs, pretty decisively admits its indebtedness to Luther and its regard for the terms so odious to the Bishop by making "Protestant" a part of her official title. And Bishop Whittingham, of Maryland, represented the verdict of history as to the alleged absolute independence of the English from the German Reformation when he said: "The Augsburg Confession is in many respects the *source* of the XXXIX Articles, their model in substance, their prototype in form, and the very source of many of their expressions."

We regret also to see a man with so just and eminent a fame as Canon Liddon, engaging, even to a small extent, in this depreciatory business. In a recent communication to the *Guardian* (London) on the late Dr. Döllinger, truth compels him to speak of that theological giant's "feeling about Luther. He was proud of Luther as a very brave man," etc. But he cannot do this without making every possible attempt to discount this praise. He attributes this regard to Dr. Döllinger's "intense German feeling," intimates that Döllinger could not be proud of him "as a theologian," and was "under no temptation to apologize for Luther, when throwing to the winds the Episcopate which he had at one time no difficulty whatever in retaining." To show how unfair it is for Canon Liddon to represent Dr. Döllinger as speaking depreciatingly of Luther, I quote from "Kurtz's Church History" (now issuing by Funk & Wagnalls, Vol. II, p. 262) Dr. Döllinger's splendid tribute to Luther in 1871. He says:

"It was Luther's supreme intellectual ability and wonderful versatility that made him the man of his age and of his nation. The whole intellectual and spiritual making of the Germans was in his hands as clay in the hands of the potter. He has given more to his nation than any one man has ever done; language, popular education, Bible, sacred song; and all that his opponents could say against him and alongside of him seemed insipid, weak and colorless, compared with his overmastering eloquence. They stammered. Luther spoke. It was he who put a stamp upon the German language as well as upon the German character. And even those Germans who heartily abhor him as the great heretic and betrayer of religion cannot help speaking his words and thinking his thoughts."

We cannot but thank Canon Liddon for necessitating our presentation of this real view of Dr. Döllinger, which is one of the most exalted tributes ever paid to any human personality, and shows that he placed Luther upon the highest pedestal of uninspired characters. To the great historical Lutheran Church, and to the other non-Episcopal Churches, it can only provoke a smile that Luther should be condemned as beyond even apology for not retaining the Episcopate. It suffices to say that Luther's conservative and churchly feeling inclined him to retain the Episcopate; but his deeper insight taught him that it would gradually reintrench itself on the Apostolic basis, and restore the so-called primacy of Peter, and bring back the enthrallment of Christendom. Surely we see enough of these exclusive claims of the Episcopate in our day to satisfy us that Luther's course here can be pretty well "apologized for."

But when the Canon reflects the charge that, Luther's "imputative doctrine often led to lax morality," and misrepresented St. Paul, and represents Döllinger as saying condescendingly that, "after all, good Lutherans are better than their theory," we must put in an indignant protest. In a recent communication from Berlin to THE INDEPENDENT, this charge is made in a still more pointed form thus:

"It cannot be denied that the teachings of Luther, correct so far as the mystical relation of the soul with its God is concerned, were yet lacking in a perception of man's social relations, and so failed of a half of that great commandment to love both God and the neighbor. Christianity fits man both for the *Here* and the *Hereafter*. Lutheranism looks only at the latter."

Robert Buckley Drummond, in his "Life of Erasmus," says:

"Was it [the doctrine of justification by faith] to be carried to the point of affirming that a man's conduct was so absolutely ineffectual that it could be of no importance whether he was trying to obey the commandments or not, and that, as regards salvation, it would be just as well with him if he were leading a vicious life as a virtuous one, or even one step further, to the point of teaching that the practice of good works was actually a hindrance rather than a help toward the reception of saving faith? Such might, indeed, seem to be the legitimate consequences of the Lutheran position in its broadest statement. And to that bad extreme the doctrine was actually carried, at least by some who called themselves Lutherans."

This is, indeed, a serious assertion, that the founder of Protestantism taught as the innermost principle of his system, a doctrine not only at variance with religion, but that struck at the foundations of moral living. And, further, that the great Church (the Lutheran), called after his name, illustrates in some degree this "pernicious" principle. The reply to this charge is that it is a gross misrepresentation, without a scintilla of evidence to support it.

It is based upon Luther's cardinal doctrine of justification by faith. But can such a charge be legitimately brought against the doctrine as Luther held it? Against a lifeless externalism and a superabundance of mere forms and ceremonies, masses, saints' days, indulgences, etc. Luther saw that true righteousness, pleasing to God, consisted in a living faith, which united the believers to Jesus by a most intimate personal tie, and which changed the heart, transformed the whole being, and issued in a life and service wholly offered to God. And did not this conception produce better practical results than the doctrine of a righteousness of works without faith, which was at that time in vogue? Look at the Protestants *vs.* the Romanist nations of the earth for the answer.

And can a doctrine, further, which was the living root, whose vitality established Protestantism, unfettered liberty and letters, and opened the doors for stagnant medievalism to pass into the enlightened progress of this modern age, be opposed to "morality"; good works and fruits of the Holy Spirit? The charge is one not against Luther alone, but against Protestantism. It is reared upon this principle. With the slender exception of extreme High Church partisans, it confesses this to be the *articulus stantis vel cadentis ecclesiæ*. Hagenbach (Reformed), says:

"Luther, by the deep experience of his own heart and life, was led to the *material principle of Protestantism*, viz., justification by faith, which is the central point for the right understanding of the development of the whole Protestant system of theology."*

*"History of Doctrines," Vol. II, p. 141.

And Art. XI of the XXXIX Articles affirms precisely the same. "We are accounted righteous before God, only for the merits of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings. Wherefore, that we are justified by *faith only*, is a most wholesome doctrine." Here is Luther's "*fides sola*" identically quoted as historical testimonies from the Augsburg Confession. Canon Liddon will do well to set his own Church right before assailing Luther. And that Luther and his co-reformers guarded this doctrine with judicious limitations, is shown by their solemn confession at Augsburg, 1530, the XXth Art. of which begins thus:

"Our churches are *falsely accused* of forbidding good works. For their writings extant upon the Ten Commandments and others of the like argument, do bear witness that they have to good purpose taught concerning every kind of life and its duties. Of which things, preachers in former times taught little or nothing; only they urged certain childish and needless puerilities," etc.

The absurdity of the charge against Luther that he taught that "a man's conduct was so absolutely ineffectual that it could be of no importance whether he was trying to obey the Commandments or not," appears from overwhelming facts, exactly the reverse of this. Luther was an intensely practical reformer, and his aim was not only to reform theology, but also to purify the crying corruptions of the day. His first work, therefore, was to order a visitation of the various parishes. Finding the prevalent ignorance and corruption, he published in 1529 his Catechism, the foundation of which is laid in the most emphatic *exposition and enforcement of the Ten Commandments*, good works, and all the duties of men, women and children, in family, Church and State. Then he addressed himself to popular education, and urged upon the Elector the founding of hospitals and schools, the choice of the most efficient methods, etc. In view of these incontrovertible facts what an audaciously unhistorical as well as indefensible calumny, to impeach Luther for teaching principles opposed to "morality" and "the Commandments"!

One more misrepresentation and we have done. In a late number of THE INDEPENDENT a correspondent asserts that Luther taught the damnation of non-baptized children. To refute this I quote a most explicit passage from his "*Christliche Bedencken*" of 1542. In the course of a reply to the questions of anxious Christian mothers, he rebukes the superstitious Roman practice of baptizing a child not fully born, a practice based upon the absolute necessity of baptism to the salvation of a child. He enjoins that prayer be made by those present, and then that the parents "*shall not doubt*" that it is saved. And he concludes with these words: "Then should we hold that the little child, *tho it has not obtained baptism, is not on that account lost. (Das Kindlein, ob es wahl die rechte Taufe nicht erlanget, davon nicht verlohren ist.)*" Certainly this should be sufficient. Would that all falling into error respecting Luther would have the candor of the editors of the *Magazine of Christian Literature*, who, having recently, through a misleading quotation, charged him with having believed in Astrology, when their attention was directed to explicit quotations of his in which he ridiculed it with the most caustic sarcasm, made correction of the error, with the statement, "Luther here, as in so many other respects, was in advance of his age."

Dr. Döllinger was far from being a Protestant, but he could not repress his glowing admiration for Luther.

Count Stolley, an intense Roman Catholic, is compelled to bear witness: "In him I honor, not alone one of the grandest spirits that has ever lived, but a great religiousness also, which never forsook him. Against Luther's person I would not cast a stone." When such are the constrained admissions of candid opponents, let Protestants be above the unworthy business of casting stones at his reputation. That Luther had his faults and committed errors, it would be irrational to deny. But such serious accusations as those to which we have alluded in this article are altogether another thing. They would not only fatally compromise him, but Protestantism itself, and their appearance within Protestant circles can only excite surprise and regret. And their challenge but results in adding brightness to the Reformer's splendid name.

OUR WASHINGTON LETTER.

BY KATE FOOTE.

THE flag on the staff above the House of Representatives hung at half-mast all day on the Sunday of Mr. Randall's death and told the story without the assistance of the extra morning papers which, however, were sent out very promptly. Everybody spoke of his loss with regret; if he had been a political opponent the feeling was none the less sincere. Teutonic blood likes an enemy that meets him squarely, and it was what Mr. Randall did. During the last session of Congress the first men one looked at on entering the House of Representatives were, first toward Mr. Carlisle to see if he were in the Speaker's chair and then toward the Democratic side, if one had affiliations in that direction, to see if Mr. Randall was at his desk, or in its neighborhood. He generally was on the floor somewhere after the hour of twelve, alert, steady, with his plans for that day's work well in hand, made with a look toward the

future and with a determination that the future should see them carried out. As a young member, and during his first term in 1868, Mr. Randall was considered a hard-working member; that was the process of his breaking in. A young member has to take his first term for that purpose; it is later that he begins to show his qualities, if he has any. He served first on the Committees on Public Buildings and Grounds and Banking and Currency, later he was Chairman of the Committee on Appropriations, which he held, except when he was Speaker, until the Republican majority of the last election put Mr. Cannon, of Illinois, at the head. It was on this last committee that he showed his characteristics. He made more life-long friends and enemies by his square, dogged resistance to any appropriation that he considered unnecessary than any other man in the House. It was maddening to see his firmness when the thing asked was worthy; it was gladdening to feel it when there was some unnecessary and unworthy object for the Government money. And his own honesty was almost aggressive. Somebody who wished him to know something about the quality and value of our Alaska furs wanted to give him three or four skins of the Arctic fox, a very beautiful, fluffy white fur, handsomer than ermine and as white. He regarded it as a sort of bribe, and the scorn was great with which he rejected the offer. The gentleman who offered the gift innocently enough happened to speak of it in the presence of one of Mr. Randall's friends, and the latter laughed, "You had shown an interest in the welfare of Alaska; that was enough for the spike of his honesty—he would not have the appearance of being influenced even by four fox-skins."

Mr. Randall's position on the tariff question caused his re-election again and again from a district in Pennsylvania which will now probably send a Republican. He it was that forced a reluctant House—the Democratic side of it that is—to a square issue on the tariff, which made two wings to the Democratic Party, one in favor of free trade, one in opposition. Mr. Scott, of Pennsylvania, is supposed to have been the cause of the renomination of Mr. Cleveland at St. Louis, by dint of carrying there a solid delegation in favor of the then President, and Mr. Randall was absent from a Democratic delegation for the first time in thirty years. Then the two wings of the Democratic separated more widely than before, until the word Randall-Democrats began to be used. It was after this happened that Mr. Reed was the cause of a good retort from Mr. Randall. It was during the last tariff debate, Mr. Reed rose to ask for the consideration of a resolution, which was granted—Mr. Randall said there would be no objection by the Democrats.

"May I ask, said Mr. Reed, "which wing of the party is in control on that side of the House this morning?"

"Never mind; both wings will flop together soon enough for you," said Mr. Randall; and the answer became a favorite expression among the Democrats, and is not forgotten yet.

During the struggle about the election of Mr. Hayes, party feeling ran almost as high as it did before the War. In one hot discussion in the House, Mr. Blackburn, the now Senator from Kentucky, jumped on his desk to speak, in his fierce determination that the Democratic Party should not surrender Mr. Tilden. But Randall's jaw was set, his head thrust forward in a characteristic attitude that meant iron determination, and he forced his party into a peaceful acceptance of the decision of the Electoral Commission. The morning that Mr. Hayes was inaugurated, the Minister from the Argentine Republic met Mr. Randall on the steps of the Capitol, and said, "If this had been a South American Republic, the parties would have been stabbing each other this morning. It is a credit to the Republic that it should be settled so promptly and so well."

"We mean peace," said Mr. Randall, "and nothing else."

He was a man of rugged principles, determined purposes, unblemished honesty, of great ability, and who all through his public life retained the simple ways of living in which he was born and brought up. His house while he was Speaker was the same he had lived in before that, and he made no change then or afterward. He was thoroughly democratic in the original and best sense of that word, before its meaning had been debased and lowered by party uses. The House has lost this winter three of its oldest members—Mr. S. S. Cox, of New York; Mr. Kelley, of Pennsylvania; and now Mr. Randall—all men of long-established reputations for strength, sagacity and courage.

Senator and Mrs. Manderson celebrated the twenty-fifth anniversary of their wedding one evening last week with a reception. They began housekeeping this winter in the handsome residence of Dr. Bates, a naval surgeon, and the house was large enough for most of the friends of Mr. Manderson, by a judicious arrangement of arrivals. Some guests came early and then went to Mr. Wanamaker's, who also gave a reception that evening. Some went to Mr. Wanamaker's first, and to the Mandersons' later. It made a bewildering variation in the guests but it kept the rooms evenly full, without any crowding all the evening. On a cabinet in the back parlor was the silver, which helped to mark the evening as an anniversary. The Senators gave a beautiful solid silver bowl, on a high standard, with a border of chased silver, lined below the border with gold. The note which bestowed the gift was a pleasant one to read; it was simple and hearty and showed by its wording the popularity of Mr. Manderson among his compeers on the floor of the Senate. On another part of the cabinet was a dish of silver *repoussé*, presented by two friends from Omaha, a Mr. and Mrs. Patrick; and on the mantel opposite was a very beautiful bowl in chased silver, the gift of Mr. Manderson to his wife.

Mr. Morrill, of Vermont, also celebrated an anniversary a few days ago—his eightieth birthday. He gave a party, to which everybody who was asked made it a point to go early and to come away within the hour named, because, after all, eighty years may tire a man. One side of both the parlors was beautiful with flowers sent by friends; and really, young ladies just entering society could not have had more, and it was enough to make them envious. The officers of the Senate sent two great bunches of tall Annunciation lilies, and in a corner near them was a peck basket—I speak of it as a matter of *size*; it was ornamental in its style and filled with American Beauties. In the back parlor was another great basket of Hybrid roses. Mr. Hugh MacCulloch was there to congratulate his young friend on having got up to eighty, having himself set an example of a lovely old age, at a further distance than Mr. Morrill All the new Senators were there, many of the Democratic Senators—Mr. Gray, of Delaware; Mr. Vance, of North Carolina; Mr. M. C. Butler, of South Carolina; Mr. Reagan, of Texas: and Mr. Cockrell, of Missouri. The President and Mrs. Harrison were also there to honor their old friend and compeer in the days when Mr. Harrison was on the floor of the Senate. Mr. Morrill has changed very little within ten years; he has the same rather thin figure and abundant gray hair, with the same scholarly face and air that have always marked him, and which surprise people and make them say, "He looks like a president of a college." Others who come in contact with Mr. Morrill on the bills and the questions that come up in the Senate, learn from him that there is such a thing as a strong, firm judgment and opinion on which does not yield and yet is not aggressive nor rasping in its unyielding qualities.

Mr. Morrill drafted the Protective Tariff and the Tax Bills during the great rebellion, whose proceeds brought us the funds necessary to conduct our great War to its triumphant close. Before that the "Morrill Tariff," as it was called, effected a change from the system of ad-valorem duties to that of specific duties, in a large number of imported articles which gave a stimulus to American manufactures and incited capitalists to enter upon new and hitherto untried enterprises. Besides this we shall all thank him some day for adhering to the Library Bill, when we see the beautiful building so long needed now going up at last after a struggle with an ever-reluctant House, which seems to be afraid to grant anything to the Government lest it should be regarded by the country as an un-economical proceeding. He is still Chairman of the Finance Committee, with Mr. Sherman, Mr. Allison and Mr. Hiscock and other men as sound as himself in their outlook upon the money affairs of our Government. This Committee has Mr. Stanford's bill, or resolution, requesting the Finance Committee to inquire what relief our Government may furnish to depressed and poverty-stricken people by lending them money. One would like to ask Mr. Morrill what his judgment is upon this peculiar plan; but we shall see that in the course of time.

As the guests thinned out a little toward the latter part of the evening, individuals stood out rather more prominently than before. "There is a ring," said a gentleman, "right here in Mr. Morrill's parlor"—and it was. Mr. Justice Harlan and three or four others not so tall, but with their heads bent forward, stood in a close circle listening to little Mr. Andrew Carnegie with his odd face, who was telling them something in low tones calculated not to pierce through the living wall around him. The Justice would not betray the secret, even when a lady laughingly attacked him upon the subject; but from the expression of his face it is probable that it was not a revelation of high matters upon the tariff, but just some amusing episode in Mr. Carnegie's experiences.

Mr. Boutelle, the Chairman of the Navy Committee in the House, was there, and ready to be sympathized with on the action of the House as Committee on the Whole, on the bill to grant three new war-ships to our little, growing, and, as we hoped, thriving navy. The Middle Western States of our Republic have not yet learned that we have several thousand miles of coast and how useful they will be in an unprotected condition to an enemy. Mr. Kerr, of Iowa, has a Quaker constituency who have sent him petition after petition against an increase of the Navy, and Mr. Peters, of Kansas, moved to strike out the entire clause for the increase of the Navy. These men and their constituents ought to go further West or further East, and see the maritime boundaries of their country. We need a navy more than we do an army; but you cannot make a prairie statesman see that. His one idea is, the broad, flat plains, and a great many railroads crossing them—that is the United States as he sees it. Mr. Boutelle still has hopes of carrying the bill through with the paragraph—a fighting navy is what we need to back up what little diplomacy we have with foreign countries, and diplomacy without strength behind it does not go for much among the governments of the world.

The results a little later proved that Mr. Boutelle's hopes were well founded. Three days after, the bill passed the House precisely as it was reported from the committee. Now we shall be able when we get our warships to protect our Quakers and our seal fisheries. As an example of the state of our navy just now—the "Alert" is wanted to go up into Alaskan waters this summer, to help the revenue steamers in preventing as far as possible the depredations of the British vessels among the seal, in the Behring Sea. It is found on examination that it will take three months to repair her, so that she can be in condition for sea-service.

The contest over the Montana Senators narrowed down toward the last to a sort of hand-to-hand struggle. The Democratic side resorted to every tactic that parliamentary rules would allow. Every sort of substitute, every sort of amendment within bounds, anything that could postpone the inevitable moment of the final vote was tried, Mr. M. C. Butler, of South Carolina, leading the opposition, with Mr. Gray, of Delaware, as a backer; the latter offering as a substitute for the resolution declaring the two Democratic nominees not entitled to seats, another one declaring Sanders and Powers the Republican nominees not entitled to seats. That was lost and Mr. Butler offered another: "That in the judgment of the Senate, there has been no choice of United States Senators from Montana." That was lost too. On the resolution declaring the Democratic nominees not entitled to a seat, it is to be observed that five Democratic Senators voted with the Republicans—Mr. Barbour, Mr. George, Mr. Gibson, Mr. Kenna and Mr. Walthall. Finally the resolution declaring Mr. Sanders and Mr. Power "entitled upon the merits of the case," to seats in the Senate, was carried by a strict party vote, and the two new men, amid some applause from the gallery, were escorted to the Clerk's desk and sworn in. Why the Democratic Senators voted against Clark and Maginnis, but did not vote for the Republican nominees, is a puzzle to outsiders.

By way of refreshing itself, the Senate paused a little in its struggle over the Montana question and fell upon the Chinese Enumeration Bill. It was amended, with the kind of mend which a Western Senator does not like, and votes against with great vigor. There was one exception to this. Mr. Wilson, or Iowa, said that the exclusive legislation was not on the Statute-book with his help, and his amendment would allow the Chinese transit across the United States if they wanted to go to other countries or return from them. But this was received with a growl though finally accepted, and then, as a happy thought "the bill was laid on the table," by the suggestion of Mr. Stewart, of Nevada, who calmly said it would "do more harm than good."

Fine Arts.

THE LAND OF THE RISING SUN.

BY W. C. WARD.

OUR interest in Japan and its picturesque inhabitants is being greatly stirred by Sir Edwin Arnold's delightful letters, which appear from time to time in the columns of the *Daily Telegraph*. Is the Land of the Rising Sun really the paradise which he depicts? Is life there indeed so placid, so full of charm? The stories which we have so often heard, and deplored, of the rapid Europeanization of Japanese ideas and manners, dwindle almost into insignificance when contrasted with these fascinating accounts of daily life in Tokio—a life so simple, so graceful, so totally free from the turmoil and anxiety inseparable from our Western civilization. And yet, is not the accomplished author of the "Light of Asia" heightening his pictures of life in Japan too uniformly with the gay colors of an optimistic imagination? Is he looking too exclusively on the bright side of things, and minimizing, or even studiously avoiding, their sadder aspects? But his own words contradict the assumption. "I feel how utterly indescribable it all is," he writes, "even while trying to describe this unique, unparalleled, unspoiled, astonishing, fascinating, sweet-tempered Japan. After two months spent in their midst, I have to repeat what I ventured to say after two weeks, that nowhere, for the lover of good manners, is there a country so reposeful, so refreshing, so full of antique grace and soft fair courtesies, as this 'Land of the Rising Sun.'"

No! the picture is too pleasing to disbelieve. Japan is certainly, of all countries, that in which life is most surely synonymous with enjoyment—a land of gentle gayety and light-heartedness, a land of flowers and blossoms, of holiday-making and simple pleasures of kites and battledores and "honorable tea." The one serious disturbance to the peace of this favored people appears to be the earthquake, and that one gets used to. Perhaps without it the placid flow of existence would become monotonous.

At this propitious season, when we are hearing and thinking so much of Japan, the Fine Art Society has opened, in its gallery in New Bond Street, an exhibition of pictures of Japanese scenery, by Mr. Alfred East, the well known landscape painter, and member of the Royal Institute of Painters in Water-Colors. Mr. East resided in Japan from March to September last year, and visited several of the most interesting districts. His impressions of the country and its inhabitants are recorded in more than a hundred paintings and water-color drawings, which are now exhib-

ited to the public. The oil-paintings, with two or three exceptions, I like less than the drawings, they are generally rather opaque and "painty"; but the water-colors, of which the bulk of the exhibition consists, are for the most part, very successful; skillful, if somewhat slight, in execution, and distinguished by fine feeling for color and tone.

Two characteristic features of Japan, and of Japanese art are frequently recurrent in Mr. East's pictures. These are the blossom—plum, cherry and almond—for which the country is famous, and which is often commemorated in the fanciful names of the girls, and the great volcano, Fuji-San, which lifts its snow-clad summit more than twelve thousand feet above the level of the sea. The blossom, which is one of the great sights of Japan, has been treated by Mr. East with much skill, and in a manner which, tho undoubtedly naturalistic, yet suggests in some degree the influence of the essentially decorative art of Japan. On the whole, however, such influence is less apparent than might have been expected in Mr. East's work. From many of his performances it is altogether absent; in others, and, I think, usually in the best of them, it is present in a degree slight indeed, but sufficient to give them a certain distinction and an indubitable charm. His figures are those of a landscape draughtsman; picturesquely grouped, and, singly, suggestive of grace and animation, but without individual character. Perhaps the most satisfactory figure in any of the pictures is that of "Miss Plum Blossom," a pretty, round-faced maiden standing in an orchard of blossoming plum trees. Why should not some first-rate figure draughtsman follow in Mr. East's footsteps, go to Japan, and do for its people what he has done for its scenery? Listen again to the enthusiastic Sir Edwin Arnold:

"Were I a painter or a sculptor, I could at this moment reproduce from the memory of the eye the figure of a Japanese lady, ardently engaged with her battledore, her soft eyes lighted with the joy of exercise and rivalry; her glossy black hair, white teeth, smooth, ivory face and neck, demure silken *kimono*, dazzling *obi*, graceful skirts, and bare, faultless feet, making an *ensemble* quite as classical, quite as graceful, quite as worthy of the highest effort of art to perpetuate, as the Princess Nausicaa playing at ball in the Odyssey, or any antique charm of the Discobolus or the Dancing Faun. Our traveling artists, thus far, have unhappily lost themselves in the picturesqueness of Japan; they have yet to do justice to her grace, her subtle, Asiatic delicacy, her high instinctive culture. They have to try to reproduce you, O Tatsu San! with black hair loose, and blue hood flowing, with lighted eyes and laughing mouth, and small feet winning the prize at the *Hane* match."

The great mountain, Fuji-San, is seen again and again in Mr. East's pictures, under many varying aspects. Here its snow-peak rises, scarce distinguishable against the pale sky. Here it brightens to a rosy flush in the first beams of the rising sun. Here, again, we get a clearer and fuller view of the vast mountain, its white summit soaring high above a belt of rich verdure; and there the impressive grandeur of its pyramidal form is enhanced, while half obscured, by the floating mists of dawn.

But Mr. East has not neglected to portray such scenes as speak to us of the daily life of the people. That most renowned of Japanese institutions, the tea-house, is illustrated in many of his drawings. Some of these tea-houses peep out, quaint and picturesque, from the midst of gardens, bright with blossom; in one very pleasing little drawing of the tea-house at Chiu-zen ji, the artist has introduced very happily the figures of the attendants, graceful Japanese girls, preparing "rice-dumplings," or bearing on a tray the tiny blue cups of "honorable tea." The rice-fields have afforded another subject for his pencil. One of the illustrations of these is particularly charming. It shows the fields still inundated, on a bright spring day, and in the foreground is introduced a flight of white egrets, in a manner not exactly imitative but pleasantly reminiscent of Japanese art. From the lonely rice-fields we return to "the busy haunts of men," and find in a "Street of Yokohama" a scene of characteristically Japanese gayety. Flags of all colors are displayed on the roofs and before the doorways of the houses, for it is the fifth of May, and the "Feast of Banners" is to be celebrated. In the far distance, as if in contrast with this holiday scene, rises the solemn peak of Fuji-San.

Mr. East gives us many interesting drawings of the Buddhist shrines and temples, some of which, painted a bright vermilion, gleam fiery red, amid the groves of dark pine trees. Several of these temples are of considerable antiquity. The Gi on temple, at Kiyoto, "the Shrine of Faithfulness and Mercy," which forms the subject of three drawings, is said to have been founded in the year 656. The temple of Mi-i-Dera, near Otsu, by the romantic Lake of Biwa, was founded 675. One of the drawings represents the great Temple of Nikko; another the great staircase leading to the Temple of Kiyo-Midzu at Kiyoto, with its throng of worshipers ascending and descending. Very interesting also are the drawings of the small Shin-tô shrines, frequent in the country. Of the latter one of the most curious shows a "fox-shrine," erected in honor of Inari San, the rice God, who is universally worshiped in Japan. The shrine is decorated with rudely carved figures of the fox, the special servant and attendant of Inari San. The drawing of the "Lotus Pond near the Temple of Hachiman at Kamakura," is interesting, from its accurate delineation of the plant sacred to Buddha, of which the broad, green leaves and white and pink blossoms fill, with beautiful luxuriance, the little pond.

On the whole, Mr. East may be cordially congratulated on the success with which he has rendered the scenery of this singularly interesting country, its lakes and mountains, its towns and villages, its temples and tea-gardens. The exhibition of his works both satisfies and arouses our curiosity; we are thankful for what he has given us, and we can pay him no better compliment than in declaring that what he has accomplished makes us the more eager for further accomplishments in the same field; makes us wish more particularly, as we already said, that an artist may be found ready to portray for us the people of Japan with the same skill, taste and discrimination, which Mr. East has bestowed upon her landscape.

RICHMOND, ENGLAND.

Sanitary.

PHYSICAL EDUCATION AND SOME RULES AS TO IT.

WE recently had the opportunity of attending an association at which there was a valuable discussion and outlining of methods as to physical culture in its relations to education in our common schools. The following outline, mostly furnished by Superintendent A. B. Poland, of Jersey City, is especially valuable:

"'Has physical culture any place in a system of school instruction?' This he answered in the affirmative by declaring that the modern definition of education, to wit, the equable and harmonious development of all the powers of the child, included physical as well as moral and intellectual training. Admitting the necessity of some sort of physical culture in schools, the question next arises, What forms are available? He classified the various kinds of physical exercises into the following.

"(*a*) Natural, spontaneous, non-regulated exercises—play.

"(*b*) Artificial, formal, regulated exercise, which includes calisthenics and gymnastics.

"Confining then the discussion to artificial hygienic exercise, Professor Poland sought to prove:

"1. That artificial muscular exercises are *necessary*.

"2. That they can be *systematized* and *adapted* to the school curriculum.

"3. That they can be made *practical* and *efficient* hygienic aids.

"Allusion was made to Herbert Spencer's disparagement of formal muscular exercises in lieu of play, on the ground that the pleasurable and spontaneous element of play essential to its hygienic value was lacking. It was argued in reply to Mr. Spencer that these elements need not be divorced from a system of hygienic exercises. The dangers incident to unrestrained play, its necessary one-sideness and tendency to over-development and deformity were considered. The effect of labor on young children in producing abnormal development was briefly discussed. The general physical deterioration of the masses owing to the now universal use of machines, the specialization of labor and increase of wealth with its attendant luxuries were considered in brief. From the foregoing data it was argued that systematic physical training in our schools was absolutely imperative.

"The great efforts made in continental countries, notably France, Germany and Sweden, to introduce physical training into schools was cited with commendation.

"(*a*) In order to prove the possibility of a science of physical training, the following propositions are submitted:

"1. The vital organic functions of the body require muscular movements for their adequate performance.

"2. These muscular movements must be as varied as the diverse functions they aim to assist.

"3. They must both in quantity and quality be adapted to the functional demands.

"4. They may be natural, or artificial, or both, and the test of their value will be their efficiency in producing the desired end.

"Furthermore, a perfect system of hygienic physical training must undertake to apply muscular movements to all their possible uses; to wit:

"1. To secure a perfect physical development when the same is wanting.

"2. To maintain the healthful equilibrium when once established.

"As a *science*, gymnastics should be founded upon a body of well authenticated and fully classified facts. Its principles and rules should be the safe deductions from the data so ascertained and proved.

"The system of Ling, otherwise called the Swedish system, was warmly approved. It was urged that teachers be required to familiarize themselves with the therapeutic and prophylactic value of artificial muscular exercises. There should be no haphazard nor unintelligent work in physical culture. Boards of Education should employ specialists to instruct teachers in gymnastics. Courses of study should lay down obligatory provisions for physical drill."

As topics for thought the following outline is given:

"1. Public sentiment in favor of introducing rational gymnastics into our public schools is rapidly gaining ground.

"2. Most of the systems in vogue throughout the country lack unity and adaptability.

"3. A rational system of school gymnastics must be based upon physiological laws, and, like a rational course of study, will be obtained only after much experiment and many failures.

"4. A practicable system of school gymnastics must take into consideration the limitations of the school-room, school work, training of teachers, expense of oversight or instruction, and other practical aspects.

"The science of physiology enables us to lay down the following laws:

"1. Muscular growth and development results from rightly executed muscular movements.

"2. Rational hygienic exercise is one of the best means of influencing the functional activities of the body, and of securing and maintaining health.

"3. The physiological effects of a muscular movement should be determined beforehand, and its force and character carefully proportioned.

"4. The effects must be so classified and localized that the intelligent teacher can apply the right gymnastics for any special case.

"5. Exercises should be varied according to the physiological effects intended, and such variation should regard the amount of effort put forth, its quality and continuance.

"Special forms of exercise should be devised for the following special ends:

"1. To correct any abnormal condition of the blood and its circulation. The pathology of anæmia, headache, heart disease, etc., should be better understood by the teacher and have each its special and appropriate exercise.

"2. To secure a deep, calm and powerful respiration. Hence movements to widen and expand the chest, to increase its mobility, to prevent adhesion of the pleuræ should be devised.

"3. To produce strong, vigorous, healthy digestive organs by strengthening the abdominal organs. Stomach catarrh, lack of peristaltic action, etc., can be reached and remedied to considerable extent.

"4. To give tone, vigor and health to the processes of secretion, and to facilitate the rapid renewal of tissues and the discharge of waste products.

"5. To correct any pathological nervous conditions, and produce and sustain a healthy normal nervous system with its mental concomitants. Nervousness, undue susceptibility and sensitiveness to impressions, headache, backache, palpitations of the heart, dullness, tendency to cramps and convulsions, such psychical phenomena as an irritable disposition, melancholia, apathy, morbid sensitiveness, inflamed imagination, can often be prevented or cured by timely and appropriate special exercises.

"6. To enlarge, strengthen and make flexible the muscles themselves, giving grace, nobility, poise, capacity and endurance to the general physique.

"7. To have an eye to the moral effects of exercise, as teaching mastery of self, control of the will, and as a discipline which overcomes irritability and excessive mental strain."

Biblical Research.

IN a recent article published by the Society of Biblical Archæology, the Rev. W. Houghton discusses the claims of various fruits to be the *tappûah* of the Hebrew Scriptures. He renders its passages as follows:

"As the *tappûah* among the trees of the thicket, so is my beloved among the sons; I rejoiced and sat down under its shadow, and its fruit was pleasant to my palate."—Cant. ii, 3.

"Sustain ye me with raisin-cakes, refresh me with *tappûhîm*, for sick with love am I."—Ch. ii. 5.

"May the smell of thy breath be like *tappûhim*."—Ch. vii, 8.

"Under the *tappûah* I aroused thee."—Ch. viii, 5.

"The vine is dried up,
And the fig-tree languisheth;
The pomegranate, the palm-tree also, and the *tappûah*,
All the trees of the field are withered."—Joel i, 12.

"A word fitly spoken is like golden *tappûhim* in silver baskets."—Prov. xxv, 11.

In these passages he finds only two essential requirements, namely, that the fruit should be pleasant to the palate and possess a sweet odor. The claims of the citron to be this fruit he disposes of quickly by reason of late introduction. He allows very strong considerations in favor of the apple, by which *tappûah* is translated in our version—the Arabic word for "apple" being *tuffâh*, clearly allied to the Hebrew term, and Arabic writers affirming that beautiful and excellent apples, in the time of the Caliphs, were exported from Syria into Persia—good apples being still grown on the higher parts of the Lebanon and in the orchards of Damascus. He concedes that something may be said in behalf of the apricot, one of the most abundant fruits of the country, but thinks it only possible that it may have been introduced into Palestine from Armenia in early times. But he is inclined to decide for the quince, because it is a native of the Mediterranean basin, because when ripe its fruit is deliciously fragrant, and because as among the ancient Greeks and Romans the quince was a token of love, so it is regarded still by Orientals. "Comfort me with *tappûhîm*, for I am love-sick." "Its scent cheers my soul, renews my strength and restores my breath," writes an Arabian author. Mr. Houghton has to contend against the hardness and unpalatable character of this fruit, but does so mainly by the remark that there is no accounting for tastes, especially Oriental preferences; and concludes:

"When we consider the early introduction of the quince from Crete into Greece and Italy (about the middle of the seventh and sixth century B.C.), the estimation in which it has always been held as a sweetmeat in confectionery, and as a perfume, together with its associations with bridal gifts and love games, it is most probable that the quince-tree was early introduced into Palestine; and I think, that after all said, it has the best claim to represent the Hebrew *tappûah*."

....Some years ago Dr. R. S. Pool published his opinion regarding the site promising most to reward excavation, as agreeing with that of Mariette-Bey—*Ahnas el-Medîneh*, on the west of the Nile at the entrance to the fertile district of the *Faiyûm*. This was before the works and discoveries in the Delta were thought of. Since then the Germans have applied for and received the concession to explore the site of *Ahnas*. But now, as the authorities of the Egypt Exploration Fund were looking about for another spot to examine or lay bare, Professor Erman, of the Berlin Museum, generously came forward and gave up his prior claim to excavate at *Ahnas* in favor of M. Naville. *Ahnas* is the site of the formerly great city of Hercules, Heracleopolis, and after Memphis and Heliopolis the most important city south of the Delta and short of the Thebaid. When, in the eighth dynasty, Memphis lost its pre-eminence, the Egyptian monarchy passed over in the first instance to Heracleopolis before it was established at Thebes. As a biblical town it is the Hanes of the prophet Isaiah when he relates that the princes of Pharaoh "were at Zoan, and his ambassadors came to Hanes" (ch., xxx, 4)—Hanes repeating the ancient Egyptian Khinensu, surviving in the Coptic Hnes, and continuing unchanged in the modern Arabic *Ahnas*.

....Among the cuneiform tablets discovered at *Tell el-Amarna*, but now at Berlin and published by Winckler and Abel in their *Mittheilungen aus den orientalischen Sammlungen*, is one bearing a long letter from a king named Dusratta, who ruled the land of Mitanni, the Naharina of the Egyptians and the Naharaim of the Bible. Written in the language of that country and that time, it frequently exhibits two suffixes, *man* and *ippi* (the latter gentilic), which Professor Sayce regards as throwing light on the origin of the Assyrian and Egyptian forms of the name for the city Aleppo. At the base of each one lay the name of the river Khal-os, the Assyrians receiving from the language of Mitanni the form Khal-man, and the Egyptians the form Khal-ippi, which they shortened to Khal-ip or modified into Khal-bu, whence the modern Haleb.

....Monuments of the first dynasty in Egypt, as may readily be imagined, are extremely rare; but lately Professor Sayce has acquired a composition scarab of the seventh king in this earliest of dynasties in Egyptian history, found in some very old tombs near Qeneh. This king is named Sem-empses by Manetho, now generally recognized as Sem-en-ptah, the cartouch merely surrounding the figure of a priest of the deity Ptah. On both sides of the name appears the royal uræus, the one on the left resting on a basket. Another scarab of this early king, in stone, supposed to have come from the same locality not long ago, also points to a burial-place of the first dynasty somewhere among these Qeneh tombs.

The Sunday-School.

LESSON FOR MAY 4th.

THE RULER'S DAUGHTER.—Luke viii, 41, 42, 49-56.

NOTES.—"*Jairus.*"—"He will give light."——"*A ruler of the synagog.*"—Jairus was not a common name, and the mention of it in connection with his office is one of the minor proofs that this miracle was well known, especially as it was performed at the instigation of so prominent a person in Capernaum as this presiding officer of the synagog which, very probably, the Roman Centurion had built for the Jews. When Jairus approached Jesus he had no doubt that his daughter was at her last gasp, if not dead. His faith proves the wide belief that even the orthodox and conservative Jews had in Christ's supernatural powers, and also that these powers were widely known over the country and respected.——"*About twelve years of age.*"—Among the Jews a woman became of age at twelve years and one day, and a man at thirteen years and one day. This girl was of age. Matthew makes the girl already dead, while Mark with Luke makes her dying. The discrepancy is easily accounted for. The father in his anguish would naturally think of her as dying or already dead in the same breath. Whatever the discrepancy, the important fact is the miracle.——"*She is not dead but sleepeth.*"—To deny the actual death of the maiden in the face of overpowering testimony might well excite derision. But if any student thinks that Christ spoke the literal truth and that the maiden was really in a trance, he does not evade the miraculous. The statement, if true, would be a miracle of insight. The raising is a miracle of actual power. In either case Christ had proved his superhuman ability.——"*Tell no man.*"—The live girl was the best witness. Mere talk on the parent's part could not explain the miracle clearer. It would rather confuse the matter. Let the girl speak for herself. Her eating is proof enough.

Instruction.—Jairus was the type of many a devout unbeliever that turns to Christ in the hour of bereavement. Jairus was probably an influential man of the class that persecuted Christ to their utmost extent. Perhaps he was a Pharisee won over before this sad hour to faith of some sort in the dissenting Rabbi. How many are there who scoff at Christ's power, his influence on the history of the civilised world, his ability to comfort and inspire, and when the doom upon their household falls are the first to rush to him, in spite of themselves. The unconscious, unrecognized power of Christ upon the hearts of unbelievers, is one of the surest proofs of the success of his mission.

"Trouble not the Master" is very common advice. How can Christ ease the heart-broken, grieving for a dead father or son? Can Jesus bring the dead to life? What good is he to me when I am in despair or sorrow? If Christ is not as potent to cheer sorrow of the bitterest kind to-day as he was in the time of Jairus, then was his life indeed a failure. The knowledge of immortality conquers death. When Christ asserted "I am the resurrection and the life," he has brought a sure solace to every heart that is bereaved. Christ has come to be troubled by those that are in trouble. He welcomes it. He wants it.

If you trust once, trust again! Keep trusting! That was the lesson that Christ was teaching the Ruler.

The fear that Christ forbids is that which arises through disbelief in him. To doubt the power of Christ is the first step to a fear that he cannot help.

Christ never asks a preposterous or an unreasonable faith in any of his followers. Faith in Christ is not the same as faith in an intricate system of philosophy. How can an intelligent person help having faith in the Master when he sees throughout civilization such grand results of his mission, and this in spite of a disastrous series of interpretations. Had any other man been handled by his friends as Christ has, his doctrine and his name would have perished from the earth. Christ is the sublimest inspirer of character in that he revealed, through revelation from on high, the full possibilities of human life and its right direction.

It is an ever-recurring fact that the scorners of Christ run through the whole gamut of experience from astonishment to humility, belief and praise.

It is no more disgrace to change to Christ than it is to accept the true solution of the motion of the planets. One solves the mystery of matter—the other the mystery of life.

Ministerial Register.

BAPTIST.

ABBOTT, S. G., Swansey, N. H., resigns.
APPLEGARTH, H. C., New Brunswick, called to Pittsburg Penn.
CREAVER, B. H., Hanover, Penn., died April 16th, aged 74.
GREENE, Albert, Warren, Me., resigns.
HISCOX, H. O., Troy, called to the Hanson Place ch., Brooklyn, N. Y.
MORRIS, E. Bassett, Millville, N. J., resigns.
MORSE, Levi, Croton, N. J., resigns.
NEYMAN, J. W., Morgan Park, Ill., accepts call to Cherokee, Ia.
PARTRIDGE, Warren G., Norwich, N. Y., called to Scranton, Penn.
PEACE, W. S., Buffalo, N. Y., called to Quincy, Ill.
RHOADES, C. L., accepts call to East Somerville, Mass.
SCOTT, Robert, Greene, Me., resigns.
TAYLOR, Rev. E. A., Marquette, Mich., called to Utica, N. Y.
TAYLOR, J. J., Mobile, Ala., accepts call to the McFerran Memorial ch., Louisville, Ky.
WARING, H. B., Newark, N. J., called to Amenia, N. Y.
WHITMAN, B. L., Newton, called to Hyde Park, Mass.

CONGREGATIONAL.

BELL, Robert C., East Longmeadow, Mass., resigns.
BIRNIE, D. P., Cazenovia, N. Y., called to Hartford, Conn.
BULLOCK, Miles G., Ansonia, Conn., resigns.
BURGESS, Charles, Oberlin Sem., accepts call to Anthony, Kan.
CADY, William J., Chicago Sem., accepts call to Douglas Park ch., Chicago, Ill.
CHAMBERLIN, Edward B., Sharon, Vt., resigns.
CHAPIN, Franklin P., Easton, Mass., resigns.
FOSTER, Richard B., Cheney, Kan., resigns.
HADDEN, Jacob W., Upland, called to Riverton, Neb.
HAGUE, William B., New Haven, Vt., accepts call to Pilgrim ch., Springfield, Mo.
HAYNES, William, Ravenna, Neb., resigns.
HEBBERD, Stephen S., Menomonie, Wis., resigns.
HOYT, James P., Newtown, Conn., resigns.
MARSH, Hammond J., Chicago Sem., called to Fairfield, Ia.
MITCHELL, James L., Cadillac, Mich., called to First ch., Fair Haven, Conn.
NASH, Charles S., East Hartford, Conn., called to Chelsea, Mass.
OADAMS, Thomas S., Maquoketa, Ia., accepts call to Kewanee, Ill.
REITER, David H., Mancelona, accepts call to Athens, Mich.
RICHARDS, Charles H., D.D., inst. April 15th, Philadelphia, Penn.
SARGENT, George W., Clearwater, Minn., accepts call to Preston, Ia.
SKINNER, David E., Rockwell, Owen and Owen's Grove, Ia., accepts work as pastor-at-large for Sioux Association.
SLEEPER, William W., Worcester, called to Stoneham, Mass.
WRAY, Alfred K., Kokomo, Ind., accepts call to Central ch., Springfield, Mo.

PRESBYTERIAN.

ADAMS, C. C., Princeton Theo. Sem., accepts call to Dover, Del.
BROADHURST, W. A., Waukesha, Wis., Baptist, becomes Presbyterian.
CALKINS, Lyman D., Brooklyn, called to Far Rockaway, N. Y.
CHAPMAN, J. C., Philadelphia, accepts call to Erie, Penn.
CULLEN, Henry, Owatonna, Minn., resigns.
DACSKIN, Alex., Vassar, called to Saginaw, Mich.
ECHOLS, W. A., Sturgis, S. D., accepts call to Bronville, Ind.
ELLIS, Charles D., accepts call to the Immanuel Church, Saginaw, Mich.
ERSKINE, S. E., Princeton Theo. Sem., called to Thompson's Ridge, N. Y.
FOX, D. W., Hampton, Va., accepts call to Warrensburg, N. Y.
FRASER, Hugh R., Canada, called to Cornwall-on-the-Hudson, N. Y.
HEMSTREET, Oliver, Albany, N. Y., becomes Supt. Home Mission Work, Baltimore, Md.
IRWIN, J. C., Albert Lee, Minn., resigns.
McKINLEY, E. G., Ligonier, Penn., resigns.
McMILLAN, Wm., D.D., Cincinnati, accepts call to Lancaster, O.
MARTIN, J. L., D.D., Memphis, Tenn., accepts call to Denton, Tex.
NICHOLS, Thomas, Pittston, Penn., called to Milford, N. Y.
NICHOLAS, W. D., First ch., Albany, N. Y., resigns.
PATON, Lewis B., ord. April 13th, Orange, N. J.
PECK, A. S., Burley, S. D., resigns.
SHERMAN, T. E., Auburn Sem., called to Dexter and Brownville, N. Y.
TRACY, W. H., Third ch., Albany, N. Y., resigns.
TRESSLER, M. L., Rensselaer, Ind., accepts call to Buchanan, Mich.
VINCENT, W. R., Superior, Neb., accepts call to Axtell and Baileyville, Kan.
VOORHEVES, W. S., Princeton Theo. Sem., accepts, call to Amwell, N. J.
WAYGOOD, Walter H., Princeton Theo. Sem., accepts call to Chestertown, N. J.

PROTESTANT EPISCOPAL.

CACE, W. P., Dansville, N. Y., accepts call to San Mateo, Cal.
GRINT, A. P., Warehouse Point, accepts call to New London, Conn.
KERR, James C., Milford, Del., becomes Post-chaplain, U. S. A.
LARGE, Joseph S., Fort Wayne, Ind., died April 18th.
MOIR, David, Victor, accepts call to Sodus, N. Y.
TORRANCE, Geo. J., inst. April 20th, Zanesville, O.
WILLIAMS, Pelham, D.D., Brooklyn, N. Y., resigns.

MISCELLANEOUS.

ALEXIS, J. N., Luth., Logan, Neb., resigns.
ALTMAN, Frank D., Luth., Emporia, Kan., accepts call to Kansas City, Mo.
ELLSWORTH, F. D., Free Baptist, inst. recently, Broken Straw, N. Y.
EXCELL, J. J., Reformed, accepts call to Liberty Centre, O.
GESHWIND, L. H., Luth., inst. April 18th, Manayunk, Penn.
SHRADER, J. A., United Pres., called to Northfield, O.
SMITH, John C., Meth. Epis., West Midway, Mass., died April 18th.

School and College.

Prof. Richard H. Mather, D.D., associate professor of Greek in Amherst College, died last week. He entered college in the class of 1856, but withdrew for a year for travel in Europe and the East, and graduated in the class of '57, taking the salutatory appointment. For many years he has been a professor in the college, associated with his uncle, Prof. W. S. Tyler, who, having now passed the age of eighty, has still retained an active senior professorship. Professor Mather was a cultivated literary man as well as scholar, edited one or two books, and was of great service to the college in building up the department of finance and making the excellent selection of casts from the antique. He was much sought as a preacher, and declined numerous calls to the pastorate of important churches. He suffered much during the last year or two, and finally died from an internal cancer.

....Prof. George F. Magoun, D.D., has announced his retirement from the professorship of metaphysics in Iowa College, which he has filled twenty-six years. This is in pursuance of a long-cherished plan to give up college work when he should have reached the age of seventy. His health is precarious, and he desires to carry out plans of literary work long since formed, but interfered with by his professorial duties. He will remain in Grinnell.

....Elizabeth Storrs Billings, wife of the late Rev. Hiram Mead, D.D, has been elected president of Mount Holyoke College, to succeed Miss Mary A. Brigham, who was killed in a railroad accident last summer. Mrs. Mead is an instructor at Abbott Academy, Andover, and is now studying and traveling abroad. She was born in Conway, was educated under Prof. J. P. Cowles in his seminary at Andover, and after teaching seven years was married to Dr. Mead.

....School statistics for Paris state that there are 147,516 children attending the Municipal or State schools; 61,294 attending schools directed by religious orders, and 33,000 attending free lay schools where religious instruction is given. It is also stated that attendance at municipal schools has increased by only about 700 in the last three years. The annual expenditures for the municipal schools is 26,500,000 francs.

Pebbles.

Much of the charity that begins at home is too feeble to go a-visiting.—*Troy Press.*

...."How long was Bearson's speech?" "I don't know. I didn't have my gas meter with me."—*Life.*

....Many a man who is a good shot in this world hopes to miss fire in the next.—*Boston Commercial Bulletin.*

....Asking a man to sit down in a crowded street car has come to be a stand ing joke.—*New Orleans Picayune.*

...."Speech was given man to conceal his thoughts"; but it was a needless precaution in many cases.—*Puck.*

....*Teacher:* "Which teeth does man get last?" *Johnny Knowitall:* "The false ones, of course."—*Texas Siftings.*

....Clergymen may not amount to much as carpenters, but they make the best joiners in the world.—*Rochester Post-Express.*

... *Sick Woman:* "I'm so apprehensive, dear Doctor, about being buried alive." *Doctor:* "You sha'n't be, if I can prevent it."—*Epoch.*

....*Tramp:* "I say, mister, can't yer gimme a chance to make somethin' to day?" *Farmer:* "Yep. Make yourself scarce!"—*Texas Siftings.*

....Edward Bellamy has earned $16,000 by Looking Backward. This is better than Lot's wife, who merely earned her salt.—*Hartford Post.*

....It is a mighty hard-hearted woman who can't weep over the poor little orphans left by the bird which adorns her hat.—*Terre Haute Express.*

....Overheard on Park Row.—"How many editions has your paper, Colonel?" "Two, sir. The fifth and the second."—*Commercial Advertiser.*

....A Montreal woman is the mother of twenty two children. If to have numerous progeny is godly, she must expect to go to Heaven by the heir line.

...."What kind of a memory have you?" "Bad—very bad." "In what particular?" "It remembers things that were better forgotten."—*Chicago Times.*

....An impecunious Terre Haute young man, who has become a brother by brevet to seven heiresses, calls them "the little sisters of the poor."—*Terre Haute Express.*

... *Dude* (posing for a bold, bad man): "How does water taste, Miss Belasys?" *Miss B.:* "You don't mean to say they've brought you up all this time on milk?"—*Bostonian.*

....*Mr. Goodenough:* "I have so much trouble with the pronunciation of my name; it is properly pronounced Good no, you know." *She* (shyly): "Yes; but it is Good-enough for me."—*West Shore.*

...."Was your watchman recommended?" "Oh, not directly. I used to see him in church, and as he stayed awake all through Dr. Sonora's sermons, I concluded he was the man I wanted."—*Chatter.*

....*Cholly:* "Sometimes, my own, I almost think I am hardly worthy of your love." *Polly:* "Do you think any one else is worthy of it?" *Cholly:* "Oh, I know none of the other fellows are."—*Terre Haute Express.*

...."How do you read minds?" inquired a dude of a mind reader. "Well," he responded, with great deliberation, "I first get the mind"—then he stopped for breath, and the dude for some reason slipped out.—*Washington Star.*

....Saccharine is a substance 300 times as sweet as sugar. It comes in packages of about 150 pounds, and is stunningly gotten up regardless of expense, and is incased in hoop-skirts, bustles, velvet bodices and silk gowns.—*Richmond Recorder.*

...."A New York woman walked all over that city the other night in her sleep and never encountered the police. What do you suppose the cause was?" "The cause was that the policemen were not walking in their sleep."—*Chicago Globe.*

...."Who is that who wants to see me?" asked a very busy merchant of his servant. "I don't know his name, but he says he was an old friend of your father's." "All right; you tell him that I am very sorry, but my father is dead."—*Boston Journal.*

....*Father:* "It would fill my heart with joyful emotions, son, if I could induce you to stop drinking." *Dissipated Son:* "That's the reason I can't stop, Father; you know the doctor says that with your heart disease you must avoid all violent emotions."—*Epoch.*

....*Doctor to Gilbert* (aged four): "Put your tongue out dear. Sick little Gilbert feebly protruded the tip of his tongue. *Doctor:* "No, no; put it right out." The little fellow shook his head weakly, and the tears gathered in his eyes: "I can't doctor; it's fastened on to me."—*London Tid-Bits.*

...."This is about the time of year," said Mrs. Watts to her neighbor, "that the fishing fever strikes my husband. If he can get out on the banks of some creek, and catch two or three little mud-cats in the course of an afternoon, he is perfectly happy." "Indeed? So he is very fond of fishing, then?" "Fond of fishing? Why, that man is a perfect anglomaniac."—*Terre Haute Express.*

...."My daughter," remarked a grave and reverend United States Senator to his child, "didn't that young man who called on you last night remain very late?" "Quite late, Papa," was the dutiful reply. "Well, my child, I should like to know what was going on that required so much time." "It wasn't that kind of an executive session, Papa," she said, with wise precaution. "We never tell."

Science.

THE varieties of the domestic dog have lately been discussed by French and English naturalists. M. G. de Mortillet, in a paper redd before the Anthropological Society of Paris, assuming from negative evidence the non-existence of the dog in the earlier Quaternary epoch, traces his presence onward from the shell-heaps of Denmark, in which his remains commonly occur. Passing from the prehistoric ages in Europe, he considers at length the evidence that can be advanced of the existence of several varieties of the dog among the Egyptians, and later on among the ancient Greeks and Romans, and in the fact of the innumerable varieties of *Canis domesticus*, the author believes we have one of the most conclusive proofs of evolution. Messrs. Winder and Humphreys have also read a paper before the Zoological Society of London on some cranial and dental characters of the domestic dog, based on the results of the measurements of a large number of dogs' skulls of various breeds. Its object was to ascertain whether cranial and dental characteristics afforded sufficient information to permit of a scientific classification of the breeds, or would throw any light upon their origin. "The conclusion so far arrived at was that interbreeding had been so extensive and complicated as to make it impossible to distinguish the various forms scientifically from the characters examined." Mr. A. D. Bartlett, the veteran keeper of the Zoological Gardens of London, at a later date brought before the Zoological Society some observations on wolves, jackals, dogs and foxes. His remarks tended to show that all the varieties of domestic dogs owe their origin to wolves and jackals, and that the habit of barking has been acquired by and under the influence of domestication. He also maintained that the dog is the most perfectly domesticated of all animals.

....The great naturalist Ball, is a thorough believer in the origin of species by natural selection. According to his view, which is essentially that of Darwin, an isolated plant starts to vary, and with each successive generation varies more. So long as all these forms as they are successively produced continue, the forms are regarded as variations of one species, and the species is known in botanical language, as a very variable one. In the course of time, the successive links are broken by "environment" or some unknown enemy. Then we have "missing links" to account for. The plant on the outer edge of the circle which would be only a variety if the links were not missing, is found to be quite "distinct" from other forms known, and then it is a "species." Ball seems to think that there are periods in the life history of plants when variation is more active than at other times. In other words that species has its era of birth, of juvenescence, of reproduction, of old age, and of death; and that when we find species as we do now varying greatly but yet with no missing links, as for instance among the asters, willows, golden rods, blackberries, etc., it means that these are comparatively recent introductions to the flora of the earth, and journeying through the ages, have but as yet reached the reproductive age. In successive ages they will not vary as freely, and the "missing link" agency will do its work, effectually separating the forms from close relationship, and making distinct species of them. In a recent address he assumes this position, referring chiefly to the forms of *Escallonia* growing in Chili. There are an immense number of forms of this genus in Chili, which he says would make a great number of first-class species if only the intermediate links would hurry and get out of the way.

Personalities.

ONE of the finest pieces of work ever turned out at Mare Island Navy Yard, Cal., has just been completed. It is a whale boat built for King Malietoa, of Samoa, to be presented to him by this Government as a token of esteem for his kindness to American officers and sailors at the time of the wreck of the "Trenton" and the "Vandalia." The boat was designed by E. J. Anderson, of the Construction Department, and no expense has been spared in its construction.

...."Prince Bismarck possesses no fewer than one hundred and three decorations," says London *Truth*, "of which fourteen are set in diamonds of great value. He does not belong to any English order, nor is he a Knight of the St. Stephen of Hungary, which is the Emperor of Austria's great order; but the late Czar gave him the St. Andrew, which is the first order in Russia, and his diamond star belonging to this order is worth £10,000."

....Miss Louise Imogen Guiney, the well-known young Irish-American poet, is, says the Dublin *Nation*, at present on a visit to Dublin. She is a daughter of General Patrick Guiney, of Parkstown, County Tipperary, and was born at Boston. Her first volume of poetry was published in 1884. Like nearly all our Irish poets she is a mistress of the prose pen too.

....King Oscar, of Sweden, who is well known as an author, has turned his pen from political to military themes. He has just published a minute study of the Swedish Army, based on his observations during the autumn maneuvers.

....Count Muenster, the present German Ambassador at Paris, is the author of one of the best cook-books of the day. A sarcastic colleague once said of him: "He is the best cook among the diplomatists, and the best diplomatist among the cooks."

....The largest individual taxpayer in Boston is J. Montgomery Sears, who pays $50,000 on $3,742,000 worth of real estate and personal property.

....The venerable Sir Edwin Chadwick, the great sanitarian, uses no tobacco and eats many green vegetables.

....Lord Acton is considered one of the most learned men in England. He has a library of 100,000 volumes.

....Ex-King Milan of Servia pays $8,000 a year for his house in Paris.

Music.

MR. CONRAD ANSORGE'S orchestral concert in Steinway Hall on Tuesday evening drew honorable attention to the merits as a composer of a pianist whose abilities are superior and who has won critical and public esteem since his coming to New York some three years ago. Mr. Ansorge had the help of Mr. Theodore Thomas and his orchestra, and also Mr. Rafael Joseffy. The particular feature on the program, if not the object of the concert, was to present a new descriptive symphony by Mr. Ansorge, "Orpheus," lately completed by him. As the introductory number of the evening, Mr. Ansorge was heard in Brahms's First Concerto, in D Minor, Opus 15, a very obscure and, on the whole, monotonous piece of work, which represents Brahms altogether too much as the scholar and altogether too little as the giver of genuine musical pleasure to the ears of most audiences. It is rarely heard abroad (so far as we know, it has not been played in this city before), and we may add, that its difficulty and abstruseness made it out of Mr. Ansorge's powers to do it justice on this occasion, and that an exceedingly uneven and blurred orchestral support was a detraction even more serious to a full appreciation of its intricate intellectual contents. Mr. Ansorge's symphony is an ambitious work in subject and treatment. It shows a serious purpose and an uncommon control of the mechanics of music. Intellect is marked in it, first and last; but that is nearly all that is to be said about it. For any sufficient formal relationship to symphonic models it might as well be called an orchestral legend, or a symphonic poem in three parts; and except for a very few intelligibly descriptive passages here and there—one fine theme especially—it could as well be named "The Fall of Carthage" or "Oliver Cromwell" so far as any forcible pictorial impression is made on one's mind It is very elaborate, very long, exceedingly diffuse, and abounding in those sudden contrasts and in that abrupt and ineffective and cavalier treatment of themes, sometimes good in themselves, of which Liszt's "Dante" Symphony is a model, some of Liszt's most characteristic other writing a perfect embodiment, and the works of Anton Bruckner in some sense, a trying parallel. There is a lavish expenditure of thought and of the resources of modern orchestral writing in it that nevertheless affords the imagination of the listener nothing definite to carry forward and a labor that denies to the ear of the unimaginative all except the most fragmentary and diluted sort of musical enjoyment. Doubtless what Mr. Ansorge means to say and depict in his "Orpheus" Symphony is clear to himself, but it certainly is not often clear to other people, even with a distinct desire to find it out and appreciate it for all it is worth. The truly dramatic and poetical in a successful work of such aims is not to be mistaken; but Mr. Ansorge never attains to either quality for more than a passing moment, and no amount of noise will make his work embody Orpheus and Hades and the loss of Eurydice to us. Mr. Joseffy and Mr. Ansorge were heard in Schumann's Andante and Variations for two pianos, Opus 46, after the symphony; and the "Mastersingers" prelude by the orchestra closed the concert.

With this week the season of Italian opera and opera in Italian at the Metropolitan, furnished by Messrs. Abbey and Grau, will reach its conclusion. Mme. Patti has fortunately been in health and voice, after her recent indisposition, that have enabled her to do her share toward giving the public the pleasure of listening to super excellent vocalism; and Mme. Albani and Mme. Nordica have contributed their quota of excellent and enjoyable singing. The repertory last week presented Gounod's "Romeo and Juliet" on Monday; Verdi's "Rigoletto" on Tuesday; Rossini's "Barber of Seville" on Wednesday; Meyerbeer's "Huguenots" on Friday; and a Saturday afternoon performance of "Lucia." Mme. Patti sang three times in the week, and certainly it is to her presence as a member of the company that anything like remunerative audiences are attracted. Without any reference to the artistic value and the local popularity of Italian opera and of Italian singing when compared with the works of Wagner and Goldmark, it seems unfortunate that we have in the city no smaller theater suitable for such an operatic season than the Metropolitan. The broadest effects that Verdi or Rossini or Gounod exhibit in their scores, and the graces and elegance of such singing as the Metropolitan has lately offered, suffer not a little from the size of the building, and its deep stage and lofty auditorium. It is quite clear again, as it was clear the first season the experiment was tried, that the Metropolitan is no place for the average Italian singers or for those Italian operas, old or new, from which the elements of the grand and the heroic are manifestly absent, no matter how liberally romance and melody are offered in compensation for those qualities. Mr. Abbey's company has included singers who are physically and vocally robust enough to appear to advantage in most large theaters; but Mr. Tamagno is the only one whose voice and physique were not very appreciably dwarfed by the Metropolitan's dimensions, and Mr. Tamagno is more of a German artist in his traits than he is an Italian one. It is a pity that for such operas as "Faust," "Carmen," "Lakme," "Romeo and Juliet," and indeed all the *opéra comique* repertory we have not in this city—and are not likely to have—a suitable place of presentation.

Other incidents of last week were Mr. Frank van der Stucken's concert in Chickering Hall on Tuesday afternoon, with an orchestral program from Reinecke, Beethoven and Bruch, and others; the Mendelssohn Glee Club's concert, which attracted a large and exceedingly fashionable audience; Mr. Vladimir de Pachmann's last piano-forte recital (an extra one) on Saturday; and the last of the season's Brooklyn Philharmonics on Saturday night.

News of the Week.

DOMESTIC.

IN the Senate, the Chinese Enumeration Bill was laid on the table by a vote of 51 to 2....A resolution declaring Wilbur F. Sanders and Thomas C. Power entitled upon the "merits of the case" to seats in the Senate from the State of Montana, was agreed to by a vote of 32 to 26. ..The following bills were taken from the calendar and passed: The House bill providing the terms and places of holding the courts of the United States in the district of Minnesota (with amendments, and a conference asked). The Senate bill appropriating $75,000 for a public building at Haverhill, Mass. The House bill increasing to $500,000 the limit of expenses for public buildings at Troy, N. Y. The Senate bill to authorize the construction of a bridge across the Missouri River between the city of Chamberlain in Brule County and Lyman County, South Dakota. The Senate bill increasing the pension to the widow of General Milrey to $75 a month. The House bill increasing the limit of cost for the public buildings at Newark, N. J., from $350,000 to $650,000. The Senate bill denoting Lake Contrary, Missouri, to the city of St. Joseph.

....Among the labor troubles we note the following: The striking carpenters to the number of about three thousand paraded through the principal streets of Chicago on the 17th, with bands, banners and mottoes. Large crowds gathered along the route and an occasional cheer of sympathy greeted the marchers.....The expected strike of the employés at the Jackson Company's mills, Nashua, N. H., occurred on the 17th, the weavers, spinners and help all going out. The mills have shut down, and 800 hands are out of employment. The weavers marched through the streets and then quietly went home. A demand for an increase in wages caused the trouble.....A largely attended meeting of carpenters, painters and bricklayers was held at Portsmouth, N. H., for the purpose of adjusting, if possible, the trouble now existing as a result of their demand for nine hours.. ..It is estimated that there are now 1,500 carpenters, bricklayers and other tradesmen out of employment in Portland, Ore., by reason of a lock-out

....Secretary Windom has had a consultation with Captain Shepard, Chief of the Revenue Marine Division, in regard to the case of Capt. M. A. Healy, of the Revenue Marine. This officer was recently tried at San Francisco by a special commission, of which the Collector of the Port was president, on charges of cruelty and drunkenness while in command of the revenue steamer "Bear" on her cruise in Alaskan waters last summer. The commission acquitted Captain Healy of both charges, but recommended that the method of punishment known as "tricing up," which was resorted to by Captain Healy in the case of several mutinous sailors, be prohibited by order of the Department. The result of to-day's consultation was the approval of the findings of the commission, and the adoption of the recommendation for the prohibition of "tricing up" as a means of punishment in the Revenue Marine Service.

....In the House of Representatives the amendment adopted in Committee of the Whole, striking out the clause providing for the construction of three coast-line battle ships, was rejected by a vote of 104 to 132. An amendment providing for one battle ship was also rejected, and the bill was passed....A bill to define and regulate the jurisdiction of the courts of the United States was passed by a vote of 131 to 13....The House, in Committee of the Whole, passed the Military Academy Appropriation Bill....In Contested Election cases of Posey against Parrett, and Bowen against Buchanan, resolutions confirming the right of the sitting member were in each case adopted.

....At the Columbian Iron Works the keels of the two 2,000 ton United States cruisers are laid, and on Monday the bending of the frames was begun. Work will be pushed on them as rapidly as possible. In the ship-yards along the Patapsco fourteen vessels of different classes, costing more than $3,000,000, are now in course of construction. The city is recovering its old-time prosperity in ship-building.

....At a meeting of the Directors of the World's Fair, the Finance Committee reported in favor of at once taking steps to increase the capital stock to $10,000,000. This report was unanimously adopted, and the Finance Committee members were continued as a committee to have charge of the matter.

FOREIGN.

....The workmen in the mines and ironworks of the Prague Industrial Company and the Austro-Alpine Mining Company have demanded the eight hour day, and if the demand is refused they will strike.

....Primrose Day, April 19th, the ninth anniversary of the death of Lord Beaconsfield, was marked by all grades of society. Every one, from cabinet minister to cabman, wore a primrose in his buttonhole.

....There were several earthquake shocks on Queen Charlotte Islands last week, some of them quite severe. At Skidegate several native houses were shaken down and deep fissures made in the earth.

....Reports from London, Berlin and Vienna state that laborers are agitating for a universal workman's holiday on May Day.

....A Portuguese expedition, 1,200 strong, has gone up the Shiré River to attack Mponda.

....The Pope addressed five thousand pilgrims in Rome on Sunday, the 20th instant.

....Mr. Stanley has been received at dinner by the King of Belgium.

NOTICES.

☞ All communications for the Editorial, Literary, News and Miscellaneous Columns of this journal should be addressed to The Editor of The Independent, P. O. Box 2787.

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THE McKINLEY TARIFF BILL.

THE Tariff Bill, which Mr. McKinley's Committee has been so carefully formulating since the organization of Congress, has at last been reported, and is now before the country. The Committee did not set out to make a bill which should satisfy everybody, even in the Republican Party. They knew it would not be satisfactory to Free Traders; they will not be disappointed to learn that it does not exactly suit all Protectionists. A bill like that now before the House, affecting every industry and indirectly every line of business, is sure to meet with opposition from some quarter. We are satisfied, however, that it fully meets the wishes of the great majority of those who believe in the principle of Protection. The Committee have given a very patient and full hearing to everybody that cared to be heard, and have modified again and again various details of the bill. We have no doubt that further modifications will be adopted before it finally becomes a law.

The principles upon which the bill was formulated are well expressed in the majority report submitted by Chairman McKinley. The committee proceeded in their work with the purpose, according to this report, "to fix the duties upon that class of manufactured goods and farm products which can be supplied at home, so as to discourage the use of like foreign goods and products, and secure to our own people and our own producers the home market; believing that competition among ourselves will secure reasonable prices to consumers in the future as it has invariably done in the past." This we believe to be a thoroughly sound principle. Free-traders severely attack it on the ground that in the beginning Protection was advocated chiefly to foster manufactures and to give other industries than that of agriculture an equal chance. If there ever was a time when the saying of an eminent political economist was true that we were "cursed with great advantages for agriculture," it certainly is not true now, and has not been for some time. The policy of Protection has developed to a wonderful extent the varied manufacturing industries of the country; but there is now a general complaint that farm products do not have equal chances in the market with the products of the looms and the mills. If Protectionists have now taken broader grounds than formerly and insist that productions of all kinds, whether of the mill or of the farm, should be regarded in the framing of a Tariff law, that is not an argument against Protection; it is simply the outcome of experience. Furthermore, if Protection is a wise principle in our political economy, it should not be established for the benefit of any one class or section, but for the whole people of the United States. This object the McKinley committee have had in view. They say:

"This bill is framed in the interest of the people of the United States. It is for the better defense of American homes and American industries. While securing the needed revenue, its provisions look alike to the occupations of our own people, their comfort and their welfare; to the successful prosecution of industrial enterprises already started, and to the opening of new lines of production where our conditions and resources will admit."

This is an admirable statement of the Protection principle. It is not a selfish principle; it does not look to the enrichment of any one class of people; it proposes to serve the interests of all classes and all sections. It regards this nation as a unity, with interests of its own apart from the interests of other nations, which it is the Government's first and highest duty to conserve.

The Committee, in formulating this bill, kept two objects constantly in view. First, a revision that would result in a reduction of the revenue; and, second, a revision that would do justice to all our industries. It is expected that the result of the bill reported will be the reduction of the revenue by upward of sixty millions a year. This amount we can safely spare from our annual income; but, besides this, modifications are proposed in the internal revenue system which will result in the further reduction of about $10,000,000. This is obtained chiefly by modifying the taxes on tobacco. The total estimated reduction will therefore be in the neighborhood of $70,000,000 a year.

The new bill places sugar and hides on the free list. In doing this it has opposed the wishes of the South and of the Pacific Coast on the one hand and those of the East on the other. The sugar producers of the Pacific Coast and the South demanded protection for their production. This was legitimate on the principle of Protection; but the West and East demanded free sugar. The bill in conceding free sugar proposes to protect the producer by providing a bounty of two cents for the production of a certain grade of sugar in the United States. From the East came a strong demand for the admission of hides free of duty; from the West this was strongly opposed in the interests of the farmers and stock raisers. But the committee yielded to the demands of the manufacturers of leather. The bill at this point seems to fail to achieve the object which it secures in other cases.

Sugar and wool have been among the most difficult articles to deal with. The Mills Bill proposed to retain most of the duty on sugar; but to provide for free wool. The McKinley Bill proposes to make sugar free with a bounty to the producer and to increase the duty on wool. This is directly in the interest of those farmers who produce wool; but, of course, not in the interest of those who manufacture wool. The bill, however, has endeavored to adjust this difficulty by increasing the duty on the higher grades of woolen goods. The duty on wool was reduced in 1883. This reduction was followed by a falling off in the amount of our wool clip, and by an increase of the amount imported both in the raw and in the manufactured state. This result amply justifies the committee in increasing the duty on both classes of products.

On the whole we are very much pleased with the bill, and hope it will be passed substantially as it has been introduced. It is a faithful embodiment of the principle of Protection as advocated by the Republican Party, and is a direct fulfillment of the pledges of the National Republican platform, which the people of the country indorsed in the election of President Harrison and of a Republican Congress. The Committee, especially Mr. McKinley, deserve the thanks of all Protectionists for the ability, patience, care and moderation they have displayed in formulating this bill.

THE EPISCOPAL QUESTION IN SOUTH CAROLINA.

THE approaching meeting of the Episcopal Convention of South Carolina fills the papers of that State with discussions of the great constitutional question which is before them. To understand this matter we must consider Article III of the present Constitution of the Convention as it now exists, and as it is proposed to amend it.

As it now stands this Article makes the bishop, assistant bishop, and "every other clergyman who has been actually as well as canonically resident within the diocese for the space of twelve calendar months," whether rector, minister, assistant minister, of a parish, or missionary, chaplain or theological professer, a voting member of the Convention and entitled to all its privileges. The amendment proposed at the Convention last year, and which is now to be voted upon, changes the conditions so as to require the organized parish of such rector, minister, or assistant minister to have been received in union with the Convention, providing, however, that no clergyman entitled to a seat in the Convention of 1889 shall be deprived of his rights in subsequent Conventions.

All this seems dry and technical enough, but it is full of juice. The fight is over the case of the colored rector of St. Philip's Church, who has already been admitted by the Bishop to the Convention, and the cases of one or two other colored clergymen who claim admission. There are two parties in the Episcopal Church of South Carolina, that is the whites, of which one holds that when the Constitution of the Convention was adopted the idea of a colored minister being admitted was not for a moment considered possible, and that under the principle of Chief-Justice Taney's decision, the meaning of the words of a constitution at the time of its adoption must control subsequently. They hold that the present constitution, therefore, excludes all colored men as an inferior race. The more moderate party is willing to yield that the present Negro member may have a technical right to his seat, but they are determined that no other Negro shall be admitted; and this they secure by the provision that new parishes must be admitted by vote of the Convention. Both parties agree that a Negro is not fit to sit in equal right and authority with white men in an ecclesiastical body. General McCrady, leader of the liberal party, says:

"We have been earnestly contending to a practical end—the saving of the Church from the overflow and control of a race we do not believe are fitted to legislate. . . . This danger is now being felt in every diocese and we are receiving support to resist it from other sources, as shown in the last General Convention in New York."

Mr. J. J. Pringle Smith, of Charleston, says:

"The principle which lies at the root of this whole difficulty is that the colored race is not competent to govern the Caucasian. . . . The capacity for Negroes to make laws for any may be doubted after our experience in this State. . . . I venture to say that none but whites would be allowed in any white congregation [in South Carolina] to take part in the administration of that congregation."

The remarkable thing about all this is that there seems no voice to be raised in favor of the proposition that "a man is a man for a' that," and a Christian is a Christian for all that, and that color is but skin deep. Even if the Negro is not fit to take part in legislation, we wonder that some South Carolina philosopher does not offer the proposition that none shall be excluded for their color who have a preponderance of Caucasian blood.

THE CHINESE DEPORTATION BILL KILLED.

THAT abomination, the Chinese Enumeration Bill, is dead. The Senate killed it last week, and at the last it had so few friends that only two opposed this disposition of it. It was so extensively modified after it came from the House that, in its final form, it was unacceptable to the Pacific Coast; and it was one of the Senators from that side of the continent who proposed that it be slain.

We rejoice in this disposal of what we have condemned unsparingly as an infamous measure. It was even worse than we represented it to be; for it not only proposed to treat as criminals all Chinamen found in this country without proper certificates from the Government, and punish them by imprisonment or deportation, but its effect would have been to make Chinese infants born in this country after the taking of this special census also criminals, and liable to the same punishment. This point was amended in the Senate so as to except infants. A further amendment was also adopted, allowing tourists to pass through the country. These and other modifications made the bill unsatisfactory to the strict school of exclusionists, and they preferred that it should fail rather than become a law in its emasculated form. If it could have been passed in the form in which it came from the House it would have greatly pleased the friends of the exclusive policy. The prospect was that it would pass the Senate with little modification and but little opposition. But as soon as the missionary societies and our Christian people heard of the bill they began to send in protests, and the result was the modification of the bill as we have indicated. The longer the final action on it was delayed, the stronger became the protests—a particularly strong one being sent by the New York Chamber of Commerce; and even the secular press which, with one or two conspicuous exceptions, had at first been dumb, began at last to speak out against it.

The final result is a victory for the Christian sentiment of this country. We rejoice in it. The Senate did not dare to disregard this sentiment. And for the present, at least, the tide of legislative persecution, as we may call it, of the Chinese has been stopped. We trust that it will never come to a flood again. We hope to see it turned and to see our National Legislature engaged in undoing the wrong that has been committed in the Exclusion acts.

What is needed now is an earnest champion for the Chinese in each House; some strong man gifted with the courage and perseverance of Senator Blair, who would introduce a repeal bill at every session and keep the subject constantly before Congress and the country. We are sure that the Christian sentiment which has just shown its power so signally would express itself as openly and emphatically in favor of this repeal as it has

expressed itself against the Deportation Bill. It would, we are confident, rally to the support of such a measure.

The Exclusion acts are directly opposed to the whole policy of this nation from the time of the adoption of our Constitution down to the present. The sentiment of our Christian people does not object to the regulation of the immigration of the Chinese any more than it does to the regulation of the immigration from any other quarter; but it is opposed to the absolute exclusion of the natives of any country on the face of the earth. As our Government must sooner or later return to this sound policy, now is a good time to begin to agitate for the repeal of the Exclusion acts.

THE SYMPATHIZING CHRIST.

THE Christ of the Bible, especially in the Epistle to the Hebrews, is presented to our thoughts as the "High Priest of our profession." The work assigned to him in this character is that of making a sacrificial atonement for our sins by his own sufferings and death, and that of appearing "in the presence of God for us" as our Intercessor or Advocate in Heaven, whither he ascended after his resurrection from the dead, and where he "sat down on the right hand of the Majesty on high." Having finished his work of suffering on earth, he has "passed into the heavens," and is in "Heaven itself" as our "great High Priest." The Bible Christ is set before us under these aspects.

To this priestly Christ the Bible attaches the element of *sympathy* with humanity, founded not simply on his benevolence as a divine Person, or simply on the fact that he is human as well as divine, but rather upon his own *experience* "in the days of his flesh." No one who has attentively read the Epistle to the Hebrews can have failed to perceive this fact. It is there written out in plain words, and with great simplicity and clearness of statement, and is intended for the comfort and consolation of all who believe in him, as they encounter the conflicts, trials and tribulations of the present life. They are notified upon the authority of God himself that their High Priest was once "a man of sorrows and acquainted with grief," and that he is qualified by his own experience in an earthly life to be their helper and friend. Human properties, relations and experiences are assigned to him by the inspired writers, as suitable to the work he came to perform, and as specially fitting him to be the High Priest and Saviour of men. We are told in general terms that "in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people." (Heb. ii, 17.) To this is added the specific statement based upon his own experience: "For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." (Heb. ii, 18.) This cannot mean less than that Christ was, by his own sufferings and temptations, qualified for his high-priestly work as he would not have been without them. He was thereby fitted to the work of extending sympathy and succor to "them that are tempted."

The following passage in Hebrews renews and restates this thought in even still stronger terms:

"Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not a High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." (Heb. iv, 14-16.)

Here the inspired writer tells us that "Jesus the Son of God," who is our "Great High Priest," has "passed into the heavens," as a reason why we should "hold fast our profession." This High Priest in Heaven can "be touched with the feeling of our infirmities" in the sense of tender sympathy with us and for us; and the reason why he can be so touched, as here stated, is that he was once "in all points tempted like as we are, yet without sin." He knows by an earthly experience what are the temptations, trials and sufferings of human nature, and is by that experience specially fitted to be the sympathizing and priestly friend and servitor of those who are in the struggle and battle of life. His office and work in Heaven make the throne of God "the throne of grace"; and to that throne we are exhorted to come boldly for this reason, "that we may obtain mercy, and find grace to help in time of need." The sympathizing Christ in Heaven, who by his own experience "knows what sore temptations mean," and who has not forgotten his own earthly life, is the central thought of this remarkable passage. That Christ by his tender sympathy encourages human hope, and invites us to "the throne of grace," with the assurance that we shall obtain mercy at his hands, and find in him the grace we need.

This very Christ, we are further told, "in the days of his flesh," "offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death," and was also heard on account of "his godly fear." We are still further told that he "learned obedience by the things which he suffered," and that being thus "made perfect," he "became the author of eternal salvation unto all them that obey him." (Heb. v, 7-9.) The main if not exclusive allusion of this language is to the praying of Christ in the Garden of Gethsemane, when his soul was "exceeding sorrowful, even unto death." Then Christ suffered. Then he was in the process of being "made perfect" as a priestly Saviour. Then, as on the cross, he had an experience fitting him to be "a merciful and faithful High Priest in things pertaining to God." His humanity, and the conditions to which that humanity was subjected, constitute a part of his adaptation to the office of High Priest. When we look to him as "the author and finisher of our faith," we look to the person "who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Heb. xii, 2.)

It has been well said by a Christian writer that "the two elements of character requisite in the helpful friend are *sympathy* and *power*." Both of these elements we find in Christ as the God-Man. His divinity guarantees to us all the power needed for every emergency pertaining to this life or that which is to come. He has an almighty arm to save. His Gospel is "the power of God" in the sense of being the medium through which God exercises his power for the salvation of sinners. The humanity of Christ, on the other hand, taken in connection with his own experiences "in the days of his flesh," is in the Bible distinctly presented to us as an element in his being and character, which lies at the foundation of his special sympathy with us and for us. He is for this reason said to be "*able* to succor them that are tempted," and also said to be "touched with the feeling of our infirmities." (Heb. ii, 18, and iv, 15.) The word translated *able* is the strongest term in the Greek language to express the idea of *dynamic* force, as if the very *power* to "succor them that are tempted" came from his own temptations and sufferings.

It would be a serious mistake in interpretation so to restrict and explain these descriptions of the Bible Christ, based on his humanity and his own experience of suffering therein, as virtually to destroy the descriptions altogether, and make the language either meaningless or wholly unintelligible. There is no danger that we shall derogate from the Godhead of Christ by giving full force to all that the Bible says about his humanity, and also his trials and temptations when in that humanity he was a sufferer, and was thereby prepared to be a sympathizing Christ. It was in virtue of these facts that he could say, and did say: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. iii, 21.) The heart of piety is comforted and strengthened with the thought that Christ himself took part in human nature, and in the ills of that nature, sin excepted; that in that nature he "learned obedience by the things which he suffered"; and that by reason of his own experience he can be "touched with the feeling of our infirmities." The heart of piety has always loved to sing:

> "When gathering clouds around I view,
> And days are dark, and friends are few,
> On Him I lean who, not in vain,
> Experienced every human pain;
> He sees my wants, allays my fears,
> And counts and treasures up my tears.
>
> "If aught should tempt my soul to stray
> From heavenly virtue's narrow way,—
> To fly the good I would pursue,
> Or do the sin I would not do,—
> Still He who felt temptation's power
> Shall guard me in that dangerous hour."

WORKING GIRLS' CLUBS.

THE Association of Working Girls' Societies held in this city last week was a remarkable affair. Representatives came from scores of Working Girls' Clubs or Associations, from Boston, Philadelphia, Chicago, and intermediate cities and towns, and over-flooded the Assembly Rooms of the Metropolitan Opera House. They had come for business and were full of it. Their meeting was evidently a most interesting and profitable one, and the cause which they have at heart will be greatly helped by their convention.

A working girls' club is not a young women's association nor a religious or denominational organization. It has for its object to help any girls who support themselves and who will unite to help each other. It is not an organization run by rich women who patronize their poorer sisters, but its object is to give all working women a chance to help themselves. It is true that a certain number of women of leisure and wealth, of the sort who have been called "working women who have been paid in advance" do take an interest, as it is their duty and privilege to do, in these organizations. But in all well-conducted organizations the young women maintain their own self-respect by paying their own way and supporting their societies.

Perhaps the most interesting matter that came before the convention was just this one of self-support. No one doubted that for the most part the clubs should be self-supporting; but it was held by some, especially from Boston, that classes of instruction should be free. The New York clubs charge for instruction, it may be twenty-five cents a week, and the general feeling of the convention was against allowing the clubs to seem to be supported or subsidized by wealth. Thorough independence and self-help should be encouraged and expected.

Other subjects that came before the Convention were: Systems of health insurance by clubs; co-operative summer homes by the seashore; junior clubs; reduced wages accepted by women who do not wholly support themselves; and the literary side of club life. They were all treated with vivacity and aroused warm discussions in the presence of a very interested and earnest company of representative young women. Miss Grace H. Dodge, daughter of William E. Dodge, and lately School Commissioner in this city, presided with great dignity and acceptance. She is a woman who has given herself with all her energy to helping women, and was evidently held in high honor by all present. She is one of those "working-women who have received their wages in advance."

We most heartily believe in these local working-girls' clubs. They are springing up under scores of different names and under various auspices, religious and social. We do not know one that is not doing great good. They provide at very light expense a comfortable and honest place of resort for many whose homes are not inviting. Their music, their library, their classes of instruction, are all elevating and inspiring. They teach a girl to look on the bright side of life, and not to be dragged down and crowded out by the depression of competition and the weariness of hard labor. We commend the subject to those who are interested in the welfare of our young people in cities and manufacturing towns. Scarce any other form in doing good is happier or more elevating. We doubt not that a letter to Miss Dodge, addressed simply to the New York Post-office—for everybody knows her—would bring an answer which would give all the information needed by those who desire to establish such a club.

THE ENGLISH IN EGYPT.

THE time has come when it should be distinctly understood that the English cannot retreat from Egypt whatever Turkey may ask and whatever France may demand.

Seven years ago England, on the refusal of France to take her share of the responsibility, entered Egypt and assumed the control of its Government. Ever since that time France has fretted because she made an enormous blunder. That blunder was an unspeakable blessing to Egypt. England did not wish the task, but it was forced upon her; she does not now wish the responsibility. It is heavy, and it is not wholly safe. It makes France a constantly suspicious neighbor. It throws France against England in every international complication. But most fortunate was it for Egypt that the task of governing that country was not put upon a commission of the two nations, which would be constantly quarreling with each other and rendering their work inefficient. England is the one country of the world which assumes the government of a tropical territory and does it honestly and for the protection of the people governed. We rejoiced heartily when England entered Egypt. We have constantly deprecated her withdrawal even tho we knew that the Liberal Party of England, with which on questions of domestic policy we so heartily sympathized, was pledged to the withdrawal as speedily as possible. But we saw that the withdrawal could not take place without an enormous injury to Egypt. Egypt needs the one civilizing colonial power of the world.

Attention is now called again to the duties of England by Mr. Joseph Chamberlain's speech. He was one of the most radical of the Liberals and most earnest to have England withdraw from Egypt; but he has lately visited Egypt and studied the condition of things there and has become fully convinced that he was wrong, and has frankly confessed his error.

The English in Egypt have put an end to oppressions which could hardly be imagined. The poor peasants were taxed *ad libitum* without pity, and the taxes were collected from them by the aid of the bastinado. They were seized by thousands to work without pay months at a time on public or private account; they were conscripted into the army and hurried, half-drilled, to be massacred; they were compelled by the lash to cultivate the soil and refused permission to get water for irrigation. They were nothing better than five million slaves. Mr. Chamberlain gives the following summary of the reforms effected in these seven years:

"Courts of justice have been established throughout the country, and altho I will not say that they are perfect, yet at all events in theory you have a complete code of equal justice, and I believe that corruption, at any rate, has almost entirely become extinct. Taxation has been revised. The peasant knows now exactly when he has to pay it. Payment has been fixed at dates to suit his convenience and to suit his time—when the harvest has been gathered and he is best able to meet his obligations. You have no longer the possibility with officials who have ceased to be ill-paid, and who receive their salaries as regularly as the Custom-house collectors in England—the time has gone by when these local officials could, even if they had wished, extort from the peasant one farthing more than his legal obligation. The *corvée* forced labor, about which I spoke, was gradually reduced during several years, and this year it has been abolished altogether. Conscription for the army has been gradually reduced. It is no longer as onerous as

it was. The army, which has been under Sir Francis Grenfell, has been made a most efficient machine for the defense of the country. The army is about one-fourth of the number at which it stood in the time of the late Khedive, and now the men are only taken, as here, for short service, and then return to their families. During the service they are well paid, well cared for, and well looked after. The irrigation has been reviewed and renewed from first to last. New works have been established. More water has been procured for the purpose. Arrangements have been made to secure an equal distribution of it. The rich and poor stand exactly on equal terms. Each man according to the extent and character of his land may depend upon having a proportionate amount of what is truly in Egypt the water of life, and all of this has been done in seven years. I do not say that there is not still a great deal to do; but at least you will well understand what a change has been effected in the condition of the peasantry of Egypt by the operations which have taken place under the British occupation. One of the Ministers said to me when I was in Cairo the other day: 'This is not a reform, this is a revolution and a new birth.'"

Can England withdraw after having done thus much? Can she leave the plow in the middle of the field? If Egypt is left to a miserable minute caste of Turkish officials she will go back to semi-barbarism. The people are not yet educated to govern themselves. The ruling caste will restore the *corvée*, will renew the iniquitous taxes and inflict the bastinado; the irrigation works will be stopped and the value of Egypt to the world will be immediately reduced to nothing. Seven years is not long enough to revolutionize a country. With all the burdens upon her, with all the responsibilities weighing her down, with all the dangers and complications of European diplomacy threatening her, England cannot withdraw her hand, she must go forward.

The parallelism of the Roman Empire sinking under the weight of its conquests is not germane. England is not effete; she has the Christian religion; she has honest government; she has the purpose to do right by the world; she has a mission to civilize the world. And England alone will do that mission better than all the rest of Europe, with her or against her. It may be that England now has her hands full in India and in Egypt; but we predict that before she will drop Egypt she will take new responsibilities in Asia Minor or in Mesopotamia or Persia.

Editorial Notes.

AGAIN the exigencies of our readers compel us to enlarge our space, and so we give four additional pages to Religious Intelligence and communications. We cannot with any comfort to ourselves leave out so much that really ought to be given to those who pay for the paper and have a right to expect that nothing of importance shall be omitted. We could not reduce the space given to the Presbyterian Revision Question, which is now in the full tide of its decision; and the public testimonial to our friend and our readers' friend, Dr. Cuyler, could not be slighted. Our sweet singer, R. H. Stoddard, sends us a threnody, in Greek mold, in memory of one whom he loved, and who was very near to us. To interpret the poem it must be remembered that the one celebrated in it died but two days after the day which had been set for his marriage. Hymen was always represented with a blazing torch and wearing a saffron robe; Thanatos, or Death, also bears a torch, which is extinguished at the tomb. Of other poets Mrs. Moulton sings a song of joy; Mary E. Blake gives a beartsome, happy tribute to the beauty of the Green Isle; and Frank Dempster Sherman tells of a dainty "Fairy Shipwreck." We welcome Newman Hall once more with his practical religious wisdom; Colonel Higginson treats of the "Bugbear of Literary Drudgery" in a manly way; Professor Sumner tells what are the chances that Liberty gives; Dr. Spear, in his study of Christ's ministry, describes his "Heavenly Exaltation"; the Rev. O. A. Kingsbury is "looking backward" and sees what we would like to live to see; Miss Marion Libby compares, with great keenness, the author of "Looking Backward" with Tolstoï; James Payn provides "English Notes"; Dr. Remensnyder corrects misrepresentations about Luther; Kate Foote sends us a very interesting letter from Washington; and W. C. Ward describes a London Exhibition of Japanese Art. Among several excellent articles in our "Farm and Garden" we call especial attention to one by Prof. H. E. Weed, of the Agricultural College at Lansing, Mich., of importance to those that have orchards. The two stories, this week, are of admirable quality—one a Georgia love story, by Will N. Harben, and the other, of the Pied Piper's children, by Julie M. Lippmann.

WE continue the returns this week of the vote of the presbyteries on revision. Our readers will be interested in the results given in the department of Religious Intelligence. Including the presbyteries organized since the last General Assembly, there are now 214. Of these we have returns from one hundred and seventy, of which one hundred and twelve have voted in favor of revision, fifty-three have voted against revision, and five have failed or declined to vote either way. Forty-four are yet to be heard from. The vote in favor of revision is, it will be observed, just a little below two-thirds. Whether the returns yet to come will make the result fully two-thirds, we cannot undertake to predict. It is of no practical importance whether they do or not. The vote is overwhelmingly in favor of revision. That is the important fact. It is of interest to note that of the fifty-three presbyteries actually voting against revision, fourteen are in Pennsylvania, which presents an almost solid front against any change in the Confession. One presbytery of that State, however—that of Lehigh—votes, by a small majority, for revision. Southern presbyteries are generally in the negative list, ten having voted on that side. After Pennsylvania comes Missouri, with five negative votes; then New Jersey, Kansas, California and Illinois, with three each. The Scotch carry Boston the same way, and foreign presbyteries come in strong for the Confession as it is, tho we are glad to refer to Mexico and Peking as exceptions.

WE give a page this week to the account of Dr. Cuyler's farewell reception. It was a grand occasion, and the retiring gift of thirty thousand dollars signaled the thirty years of phenomenal good service. We are pleased to notice the letters of eulogy received from men of other religious connections, such as the Quaker Whittier, and the Episcopalians, Bishop Potter and Mr. A. A. Low. There is a good deal of significance in the Bishop's pleasant allusion to Pastor Cuyler's episcopal orders, and his refusal to give his consent to his friend's withdrawal from the pastorate. Dr. Cuyler is still preaching for his old church until it shall secure a pastor. The announcement that a clergyman lately settled in Philadelphia, and now on a mission in Scotland, was likely to be called, is incorrect.

DR. CHESTER, in conducting the obsequies of the late Congressman Randall, after referring appropriately to his career as a public man, proceeded to say:

"But, after all, the greatest honor that comes to his memory, the greatest comfort to those left behind, is the knowledge that his name is written in the Lamb's Book of Life, a useful life, a Christian faith, a Christian death—what higher eulogy can be pronounced on any man?"

Some three months prior to his death, and when he was expecting to recover and resume his seat in Congress, as Dr. Chester said, Mr. Randall made a profession of his faith in Christ, was admitted into the Church, and partook of the sacrament of the Lord's Supper. This service occurred in the sick man's room, and on that occasion he said:

"I know that God has given me influence among my fellowmen; and as I have a prospect of recovery, I want henceforth to use the influence of my example on the side of Christianity."

Mr. Randall's final thoughts and final acts were unquestionably the best and the wisest of his life. When called to face the exigency which disease, decay and death bring with them, he had the wisdom to seek help where only it can be found. The best eulogy ever pronounced over any dead man consists in simply saying that he lived and died as a Christian.

THERE are sins, like slavery, polygamy, gambling and liquor-drinking, which are discovered to be such not at first, but by the gradual enlightenment of the Christian conscience, bringing to bear on them the principles of religion. War is another such sin, not always recognized as such. A hundred years ago nobody understood the sin of lotteries; and even to-day Lord Salisbury does not seem to imagine that he disgraced himself by wanting to visit the roulette tables of Monte Carlo, and felt insulted when asked for a ticket of admission for himself and wife. The New York *Sun* prints a certificate, signed by George Washington, giving the holder the right to any prize won in the Mountain Road Lottery. It also prints an extract from the diary of Bishop Seabury's father, in which he thanks God by whose goodness he has drawn five hundred pounds in the Light House and Public Lotteries of New York. So New York is hardly a century ahead of Louisiana. In 1749 a lottery in Philadelphia raised twelve hundred pounds for Princeton College, and in 1754 there was a Connecticut lottery for the same college. Trinity Church, Newark, N. J., and many other churches of this time, appealed to the lottery for help. Now *The Catholic News*, of this city, asks:

"If all this lottery business involves sin, and these worthy people of the olden time committed the grievous sin and did not repent, what is their fate in the next world but that of impenitent sinners?"

That question is answered by St. Paul. "The times of this ignorance God winked at, but now commandeth all men everywhere to repent." One cannot excuse church lotteries now by recalling that George Washington and Princeton College and Trinity Church and the Rev. Samuel Seabury patronized and commended them.

A VERY interesting episode in the long and complicated history of the liquor influence in municipal affairs, is furnished by recent events in the city of Plainfield, N. J. Plainfield is a charming place of residence, about twenty-five miles from New York. It is an extremely moral and Christian community, having three Presbyterian churches, four Baptist, two Friend, one Methodist, one Congregational, one Reformed, one Plymouth Brethren, one Disciples of Christ and one Unitarian. A large proportion of the people are church-going people. The city is strongly Republican. Last year the Council refused to license any of the saloons. The result was in every way beneficial to the community. At the recent municipal election, however, the saloon influence managed to secure two of the Republican councilmen, who together with the Democratic members who were in the minority, organized the Council, and appointed the chief committees. Licenses have been issued to all applicants. In pursuance of this policy a license was issued in one case to a man who had been convicted of violation of law. A license was also issued, against protest, for the building in which the post-office was situated, necessitating the removal of the office. The councilmen who were in favor of license—by the way, Plainfield has High License—announced that they would not only favor, but demand, the strict enforcement of the law; and by way of showing how much more the license system makes for peace and order than Prohibition, special policemen were commissioned. The law requires that all saloons and bars shall be closed by eleven o'clock. One night after the meeting of the Council, the Chief of Police found the bar of a hotel open near midnight; he entered and found present three of the Democratic councilmen who were in the act of taking something over the bar. He brought complaint against the proprietor for violating the law, and the proprietor has been found guilty after a second trial. In the mean time, however, the Democratic councilmen, enraged at being caught conniving at the breaking of the law which they had sworn to respect, called together the members of the police board and proceeded to suspend the Chief of Police. The charges against him were presented by those who afterward sat in judgment on his case. He was tried and removed from office, together with a policeman, who was also a very faithful officer, and others were appointed in their places. This was such an outrageous proceeding that the citizens have entered a strong protest against it, and a fund has been subscribed to prosecute an inquiry in the Supreme Court of the State as to the legality of the removals. This episode shows how much men who are considered respectable citizens will do in defense of the rum power. There is no need that there should be a single saloon in Plainfield; and were it not for the divisions between temperance men on political lines, there would not be a single licensed saloon in that beautiful city.

MR. GOSCHEN'S budget, presented to the House of Commons last week, is one to dissolve Parliament on. It is as favorable as could be made if the party were to appeal to the country for a new lease of power. It gives a surplus of about $15 000,000. The total reduction of the public debt for 1889 reached $40,000,000, which, added to the reductions of the two previous years makes the total $115,000,000. This compares very well with what our own country is doing, and proves Great Britain to be one of the most prosperous countries financially in the world. The peculiar thing about the report is the enormous receipts from alcoholic beverages. The beer duty exceeded the estimates by $1,350,000; the duty on foreign spirits by $2,100,000; that on home spirits by $5,050,000, and that on wine by $60,000. The total duty on alcoholic beverages, including beer, ale, etc., reached nearly $150,000,000. Mr. Goschen says that the figures showed the universal rush to the beer barrel, the spirit bottle and the wine decanter. It was a circumstance to be deplored, but was caused by the general prosperity. The largest proportional increase was from rum. Other receipts exceeded the estimates, as tea, by $200,000; the post-office, $500,000; telegraphs, $450,000. The total annual expenditures of the British Government are about $430,000,000. Now it is interesting to see what reductions the Government proposes and how they differ from proposed reductions in this country. The Indian and colonization postage rate will be reduced, the life insurance policy stamps will be abolished, also the duties on gold and silver plate. The duty on tea will be reduced four cents, that on currants from $1.75 to 50 cents per cwt. Tenements under $100 will be exempt from house tax. But it is proposed for purposes of local finance to increase the duty on spirits by twelve cents a gallon and that on beer by six cents a barrel, which will yield $5,000,000.

A BOY named Samuel Kimball, sixteen years old, a chorister boy in St. Mary's Church, Brooklyn, died a week ago at St. John's Hospital. Almost his last words were: "Let any boy who smokes cigarets look at me now and know how I have suffered, and he will never put another into his mouth." He was a bright boy, an exquisite singer, and had many friends. He lived with his grandmother and worked in a chandelier factory. Here is his story, as he told it to his nurse, Sister Cornelia:

"To me he confessed that this trouble had originated from cigaret smoking. Some days, he said, he smoked twenty cigarets. At first he kept his grandmother in ignorance of his indulgence. As he continued to smoke the appetite grew upon him with such force that he could not choke it off, and it began to affect his constitution.

"'Why,' I asked him, 'did you not stop when you saw what it was bringing you to?'

"'Oh, I could not,' he replied. 'If I could not get them to smoke I almost went wild. I could think of nothing else. That my grandmother might not suspect me I would work extra hours instead of spending my regular wages for cigarets. For months I kept up this excess, altho I knew it was killing me. Then I seemed to fall to pieces all of a sudden.'"

His disease took the form of dropsy in the legs, and was very painful. Sister Cornelia continues the story:

"During all his sufferings he never forgot what had brought him to this terrible condition. He kept asking me to warn all boys against their use. A few days before he died he called me to his bedside and said that he thought he had not lived in vain if only those boys who are still alive would profit by his suffering and death."

There is no other form of tobacco so dangerous as cigarets, because the nicotin in the smoke is not absorbed in the loose tobacco, smoked clean up to the end, but is taken, unfiltered and undiluted, into the lungs. It was not the poison in the paper, but the poison of the tobacco which killed Samuel Kimball, and is ruining the health of thousands of other pale-faced boys.

THE colored people's convention held at Richmond, Va., last week is evidence of thorough good sense on the part of the Virginians who took part in it. The resolutions adopted indicated that the Negroes of Virginia understand that their chief help comes not from political but from business activity. They say that "money is the thing they most need," and therefore they deprecate the wasting on

excursions and saloons of money which ought to be put into savings banks and the purchase of homes. They make the remarkable statement that hundred of thousands of dollars have been put into the churches of Virginia, while the Negroes have spent no money for school buildings. They need to learn that religion without education will degenerate into an ignorant bigotry which will finally crush religion itself. While we earnestly believe that the Negroes should make a persistent demand for their political rights, we yet hold that the only ultimate means of success is found in good morals, good education and thrift. For this reason we favor schools, and for this reason we favor a postal savings bank which shall come into their village, and shall provide for white and black alike a place where they can put their earnings with security until they can be invested in homes. The colored people are generous enough; they need to learn to be frugal; and it would be better for them for the next one hundred years to err, if at all, on the side of stinginess.

THE Supreme Court of Indiana has recently had occasion to pass upon the question whether, under the law of that State, which forbids "common labor" on Sunday, a will drawn and executed on Sunday is for this reason invalid. The court answers this question in the negative, and declares that there is "a wide distinction between the execution of contracts, notes, and bonds on Sunday and the execution of a will." It says on this point:

"The drafting and execution of a will are akin to the execution of a marriage contract and solemnizing the marriage. It may as well be said that the minister, while engaged in solemnizing a marriage, is engaged in common labor or at his usual avocation as that the lawyer who drafts a will is so engaged. The statute makes it a penal offense to be found engaged in common labor or in one's usual avocation. It certainly could not be contended that a minister of the Gospel engaged in solemnizing a marriage on Sunday or a lawyer employed in writing a will to be executed on Sunday would be subject to indictment and prosecution for a violation of the statute."

This seems to be good sense as a matter of law; and yet every man who has property to dispose of by will should do so at a time, and in a way, that will prevent all necessity for doing this work on the Sabbath Day. Let him make his will in the period of health and strength; and then, so far as the will is concerned, he is ready for any event or any emergency as to his own life.

THE Supreme Court of the United States last week rendered a decision in reference to the case of Marshal Nagle. The decision affirms the judgment of the Circuit Court of the United States by which the Marshal, in a *habeas-corpus* proceeding, was discharged from custody under the law of California for the shooting of Judge Terry while the latter was in the act of committing a violent assault upon Mr. Justice Field, who was then traveling in the State of California in the performance of his judicial duties as a Justice of the Supreme Court of the United States. This decision ends the case, so far as Nagle is concerned, and releases him from all liability under the laws of California for the act of shooting Terry in the circumstances. It not only justifies the act, but exempts Nagle from any responsibility therefor before any court. The grounds on which the decision rests are these: First, that Mr. Justice Field, when traveling in California on his circuit, was as really engaged in his judicial duties as he would have been if sitting in court and actually trying a case; secondly, that the Marshal, when shooting Terry, who was in the act of assaulting Mr. Justice Field, was simply acting "in pursuance of the laws of the United States," and was not therefore amenable to the laws of California for what he did. The decision, in the principles involved and the questions of jurisdiction settled, covers a very broad ground. Chief-Justice Fuller and Mr. Justice Lamar, in a dissenting opinion, claim just the reverse of the doctrine laid down by the majority of the court, and insist that the sole jurisdiction to deal with the act of Nagle for the shooting of Terry is in the State of California. This theory, if carried out, would leave Federal officers in the discharge of their duties simply to the protection of State laws. It implies that there is no such reality as "a peace of the United States," except as secured by State authority. Fortunately for "the peace of the United States," the Government of the United States is not a mere rope of sand.

....Last year the Synod of the English Presbyterian Church published a new Creed, which is to be acted upon next month. The article on Inspiration was not satisfactory, and the committee was directed to prepare a new one, which has evidently been carefully studied with a view to harmonize all parties, as far as possible, and which is in the following words:

"We believe that God, who manifests himself in creation and providence, and especially in the spirit of man, has been pleased to reveal his mind and will for our salvation at successive periods and in various way; and that this revelation has been, so far as needful, committed to writing by men inspired of the Holy Spirit, in the Scriptures of the Old and New Testaments, which are therefore to be devoutly studied by all as God's written Word or message to mankind; and we reverently acknowledge the Holy Spirit speaking in the Scriptures to be the Supreme Judge in questions of faith and duty."

....One of the statements made at the Convention of the Working Girls' Societies in this city last week, was startling enough. It came from the Philadelphia New Century Guild and was to the effect that "a girls' class in stained glass" had been stopped by the Glass Workers' Union. That is an extraordinary statement; it indicates a bit of tyranny almost inconceivable. We can hardly imagine how it could be done except by terrorizing the teacher who may have been a member of the Glass Workers' Union. A Union which attempts to prevent children from learning trades, which fights against its own sons and daughters, is cowardly, and silly as well. The hope of the country rests in the education of its youth into intelligent bread-winning activities.

....*The Arkansas Churchman* is very angry because the vote of Christ Church, Little Rock, the mother parish of the diocese, with its six hundred communicants, was canceled in the Convention by the vote of the colored delegates of St. Philip's Church, organized "by thirty-one ignorant Negroes." It says:

"Odious men were elected to office, and mischievous measures were carried against the interests and wishes of the large white parish by the vote of the little Negro parish."

It wants to know if this is not a "parody on representative government." Well, some people hereabouts say the same thing when, in the General Convention, the will of the diocese of New York can be canceled by that of the little diocese of Arkansas.

....The decision of the Congregation of the Inquisition, prohibiting Catholics from membership in cremation societies, or from ordering their bodies to be cremated, is another of the many illustrations of the short-sightedness of Romanism. It sees that there is, among the Italian Freemasons who favor cremation, a hostility to the Church, and to the Christian doctrine of the resurrection of the dead, which they foolishly imagine is subverted by cremation; but even Italian atheists could hit on a good thing, and it is very foolish to oppose a thing just because unbelievers favor it. In the end this will tell against the Church, like the same Congregation's condemnation of astronomy.

....The silver lobby at Washington is making strenuous effort to secure free and unlimited coinage of sham silver dollars. It is possible, but not probable, that such a bill will be passed by both Houses of Congress. It is generally understood that the President is opposed to such a measure, and would not sign a bill of this character. The extreme silverites are not likely to have their own way on this subject Indeed, we should not be at all surprised, if the final outcome of conflicting counsels and preferences should be absolutely no action for the present on the silver question. If we must have more silver dollars make them worth 100 cents each.

....Dr. Patterson, editor of *The Presbyterian Journal*, came on to New York to attend the meeting of the Presbyterian Social Union, at which Drs. Dexter, Wayland and Prime spoke on the Ideal Religious Newspaper. He writes a lively letter to his paper in which he puns on the names of the speakers, and of the editors of THE INDEPENDENT and other New York papers, confident, he says, that they cannot inflict retributive justice. And so, unconscious of his danger, he *patters on* for a full column, suggesting, before he ends, that the ideal religious paper is *The Presbyterian Journal*.

....Governor Hill last week signed the bill for the transfer of the indigent insane from county poor-houses to the insane institutions of the State, where they will be much better provided for. This question has been under discussion for many years, and has at last been decided in accordance with the demands of good sense and humanity. Hereafter, with the exception of the counties of New York, Kings and Monroe, the county poor-house system for taking care of the indigent insane in this State will be dispensed with altogether.

....Prominent colored people in Augusta, Ga., in the late Conference, adopted resolutions denouncing the Republican Party for defeating the Blair Educational Bill. We are not surprised. They had pinned their faith on the Republican Party, and when the Republican Party was in power they thought the Blair Educational Bill would be safe in the hands of its friends. Its defeat, we believe, was a great mistake; but we do not exactly see how to gather up the spilt milk. Try more personal frugality and more effort to support pay schools.

....The Supreme Court of the United States recently said that it does not come within its province "to inquire into the records of a legislative body and to determine whether the body assuming to be a legislature is legal or not." This broad proposition in a case affecting personal or private rights, should such a case arise before the court, would seem to need some qualification, or else an egregious wrong might admit of no judicial remedy.

....It is a matter of political as well as journalistic interest to know that Murat Halstead, of the Cincinnati *Commercial-Gazette*, is to be the editor of the Brooklyn *Standard-Union*. The outcome will be an abler Republican paper than Brooklyn has had for years. This is of great importance if Brooklyn be, as Mr. Halstead firmly believes, the pivotal city. At all events it is good ground in which to sow Republican seed.

....Archbishop Cleary, of Kingston, Canada, lately issued a circular forbidding the people of his diocese to pay public school taxes, under pain of forfeiting absolution and Christian burial. It is a case of "higher law" with him. Well, those who assert the "higher law" against the law of the nation must not only take the risks of making a mistake in their law, but must also be ready to suffer the penalty of the human law.

....*The Pittsburg Catholic* says that thousands of impoverished Italians come almost every week to our shores, and that "these people did not come over in droves while the Popes ruled Italy." Certainly not. But when was that? Not since America was discovered. Or, to put it more definitely, how long is it since the Popes ruled Naples, from which portion of Italy most of the Italians come?

....It has sometimes been said that Christianity is "a part of the common law of the land." This language is itself so loose, and needs so much qualification and limitation, that it really amounts to very little, and might as well be disused altogether. No law of the land undertakes to *enforce* any principle of Christianity, because it is such, or inflicts any penalty for the non observance thereof.

....The Louisiana Lottery Company offers to the State of Louisiana the bribe of $12,500,000 for the privilege of carrying on its business for a period of twenty-five years. The people of Louisiana ought to treat the proposition with indignation and contempt. The Lottery Company is a swindling concern, and deserves toleration nowhere, any more than a gang of trained pickpockets.

....One who visits our churches and sees how many times the bonnets in the pews outnumber the uncovered heads, is inclined to appreciate the emphasis of the witty English preacher of the last century who, on looking over his congregation, opened the Psalter and read: "O that *men* would praise the Lord for his goodness, for his wonderful works to the children of men."

....There are now, says David Dudley Field, six political problems before the American people. Before we mention them let the reader stop and try to think out for himself what they are. According to Mr. Field they are: Honest Government; Woman Suffrage; The Negro Race; The Rights of Labor; The Government of Cities; and The Government of Corporations.

....Senator Cullom has introduced a bill into the Senate, declaring that no polygamist shall vote, serve as a juror or hold any office in the Territory of Utah. The St. Louis *Globe Democrat* suggests that the bill should be extended to all the Territories of the United States and not confined simply to Utah, which is a timely and important suggestion.

....The Senate, last week, by the vote of thirty-two to twenty-six, declared Messrs. Sanders and Powers to be the legally elected Senators from the State of Montana. These gentlemen were accordingly sworn into office and took their seats as members of the body. All new States are now represented by Republican Senators.

....The Presbytery of Albany cannot be said to be worldly-wise. It believes so much in revision that it wants a new creed, and then allows itself to be counted against revision. It voted for a brief creed, and then inadvertently elected delegates to the General Assembly opposed to any change of creed at all.

....General von Caprivi, the successor of Bismarck, last week made his maiden speech in the Prussian Diet. This is his first appearance in German politics. When the new Chancellor comes before the Reichstag, then his parliamentary qualities and probable future will be better tested.

....The House of Representatives has passed a bill for the relief of the Supreme Court of the United States from its excess of judicial business. It is to be hoped that the Senate will promptly complete the work, and thus grant a relief that has long been needed, and far too long delayed.

....It is absurd to maintain in our postage laws a distinction between ordinary books and books published in monthly numbers. The right policy is to put the postage of all books at the lowest possible rates, and not forget penny postage for letters.

....Time corrects all things. Jefferson Davis's daughter, Winnie Davis, is reported engaged to be married to a grandson of the Rev. Samuel J. May, the associate in anti-slavery labor of William Lloyd Garrison in the thirties.

....General Fremont hrs properly been made a Major-General on the retired list, with pension accordingly.

THE rejection of Jesus Christ as the Saviour of sinners is the great mystery and marvel of human depravity, and is alike the sin and the curse of thoughtless millions. There is nothing more astonishing than this rejection on the part of man. The moral absurdity of the course lies upon its face.

....The test whether we love Christ or not is thus supplied by his own words: "He that hath my commandments and keepeth them, he it is that loveth me." (John xiv, 21.) Obedience is the proof of love; and love always makes obedience both natural and pleasant to the soul.

....A Christian writer says:

"Knowledge is a daughter of the will. The Lord will certainly lead to knowledge all *willing* hearts which do not love darkness rather than light."

He who, in matters affecting his duty, really *wishes* to know the truth, will be very certain to find it, sufficiently for all practical purposes.

....The faith that secures salvation is an act of loving *trust* in Christ as a Saviour, and does not consist simply in believing in the truth of certain doctrines with regard to him. "He that believeth in *me*," is the language used by the Saviour in defining this faith. True faith goes directly *to* Christ as a being who has the power of salvation; and the action of the soul toward him is one of trust.

....The teaching of Christ, while simple, in the language of common life, without the rhetorical parade of the schools, was the most penetrating and heart-searching, and in this sense the most eloquent that ever fell from human lips. He knew how to talk to men, and he did so talk as to carry home his thoughts to their hearts. It takes a very unreasonable caviler to escape the pungency and force of his words. They fit human nature and human conditions.

....The view of Christ upon which the Bible places the greatest emphasis of thought, and with which seeks to impress the minds and hearts of men, is that he is a Saviour, sent by God into this world to do for sinners what they cannot do for themselves. The great work of Christ as a Saviour consists in his sacrifice of himself as a sin-offering, and as the means of pardon and salvation. These are central thoughts in the Gospel system, and should be made prominent in the ministrations of the Christian pulpit.

Religious Intelligence.

STATE OF THE VOTE ON REVISION.

THERE are 214 presbyteries in the Presbyterian Church, including those in the mission fields abroad. All, of course, are entitled to vote on the revision overture sent down by the Assembly, but not all of them will use that privilege. The presbyteries of Zacatecas, Canton and Urumia have, it is reported, declined and Alaska has failed to vote. Whether two-thirds of all the presbyteries are required or only a majority to carry revision these presbyteries will really count against revision. They are given in our table, but are not embraced in the footings. The Albany Presbytery is likewise not counted; it favors a new creed, and does not wish to be counted on either side.

By arrangement with the stated clerks of the presbyteries we give this week returns of the vote as thus far received by mail or telegraph. The reports of the presbyteries yet to meet will be given next week.

WOOD RIVER PRESBYTERY.

By Telegraph to THE INDEPENDENT.

CALDWELL, IDAHO, April 19th, 1890.

The Wood River Presbytery votes six for revision and one against. J. H. BARTON, Stated Clerk.

BENICIA PRESBYTERY.

By Telegraph to THE INDEPENDENT.

UKIAH CAL., April 18th, 1890.

The Benicia Presbytery votes for a conservative revision, fifteen to twelve. H. B. MCBRIDE, Stated Clerk.

CENTRAL DAKOTA PRESBYTERY.

By Telegraph to THE INDEPENDENT.

BROOKINGS, S. DAK., April 16th, 1890.

The Central Dakota Presbytery votes for revision 11 to 7.

A. M. WORK, Stated Clerk.

ROCK RIVER PRESBYTERY.

By Telegraph to THE INDEPENDENT.

KEWANEE, ILL., April 16th, 1890.

The Rock River Presbytery, in session here, has voted against revision, 24 to 10. E. C. SICKLES, Stated Clerk.

CHILE PRESBYTERY.

WORCESTER, N. Y., April 18th, 1890.

I have just received a letter from the Rev. Wm. E. Dodge, of Valparaiso, Chile, stating that the Presbytery of Chile has voted in favor of revision. He says:

"There were one or two professed conservatives. The Chilian members were on the whole for revision. Our vote was (1) for a shorter authoritative creed of essentials; (2) for revision of particular parts and clear terms of subscription."

I think this is the first missionary presbytery which has voted in the affirmative. FRANK H. COFFRAN, Stated Clerk, Otsego Presbytery.

KNOX PRESBYTERY.

ATLANTA, GA., April 16th, 1890.

The Presbytery of Knox has voted for the revision of Chap. III. Secs. 3 and 4 and 7, and Chap. X, Sec. 3, and for a more full and definite expression of the love of God for the world in Jesus Christ our Lord. J. T. H. WAITE, Stated Clerk.

DULUTH PRESBYTERY.

DULUTH, MINN., April 15th, 1890.

The Presbytery of Duluth is small. The election resulted to-day against revision, seven voting No and three voting Ay.

J. A. PAIGE Stated Clerk.

WATERLOO PRESBYTERY.

MARSHALLTOWN, IA., April 17th, 1890.

The vote in answer to the first overture on revision in the Waterloo Presbytery is as follows:

	Ayes.	Noes.
Ministers	9	9
Elders	11	6
	20	15

On the second question the presbytery desires no change affecting our Calvinistic doctrine.

WILLIAM BRYANT, Stated Clerk.

OMAHA PRESBYTERY.

PAPILLION, NEB., April 16th, 1890.

The vote of Omaha Presbytery is against revision, 25 to 18.

DAVID R. KERR, Stated Clerk.

DES MOINES PRESBYTERY.

DALLAS CENTER, IA., April 16th, 1890.

The Des Moines Presbytery voted on revision to-day as follows; For revision, 37; against revision, 13.

E. A. WALKER, Stated Clerk.

THE VOTE OF FOREIGN PRESBYTERIES.

CINCINNATI, O., April 19th, 1890.

The Presbytery of Corisco votes in the negative on the revision of the Confession of Faith; the Presbytery of Canton declines to vote, and the presbyteries of Peking and of the City of Mexico, vote in the affirmative.

W. H. ROBERTS, Stated Clerk General Assembly.

BUFFALO PRESBYTERY.

BUFFALO, N. Y., April 17th, 1890.

The Presbytery of Buffalo, in session at Fredonia, yesterday adopted a report favoring some changes in the Confession of Faith, but opposing any revision which would impair the integrity of the Reformed or Calvinistic system. It recommends that there be added to the Chap, III a fuller statement of God's love for all mankind, and that the Chap. X. Section 3, be so revised as not to appear to discriminate concerning infants dying in infancy.—*Press Dispatch.*

WHITE RIVER PRESBYTERY.

White River Presbytery, which is made up chiefly of Africo-American Presbyterians in Arkansas, has voted unanimously against revision.—*Africo-American Presbyterian.*

STEUBEN PRESBYTERY.

CANISTEO, N. Y., April 16th, 1890.

The Steuben Presbytery has adopted a report, stating that the presbytery does not desire any such changes as would endanger the integrity of the Presbyterian system of doctrine or impair the essential articles of that faith; but that it does desire certain changes as follows:

First. That Chap. III shall teach only these things: The Divine Sovereignty in election, the equal love of God to all mankind, a salvation in Jesus Christ provided for and available for every sinner, and to be preached to every creature for immediate acceptance.

Second. That Chap. X be so revised that no discrimination be made or implied concerning infants dying in infancy; that Section 4 be so changed as to teach that God is no respecter of persons, and not to teach the damnation of all heathens, nor deny that there may be heathen who are saved by Christ through the Spirit.

Third. That Chap. XXIV, Section 3, be so changed as to omit all reference to Catholics as idolaters; and Chap. XXV, Section 6, so changed as not to designate the Pope as Anti-Christ, man of sin and son of perdition. The Committee also recommends that the presbytery overture the General Assembly to formulate a short and simple creed, couched, so far as may be, in scriptural language, and containing all the essential Articles of the Westminster Confession, which creed shall be submitted for approval and adoption as the common creed of the Presbyterian and Reformed Churches of the world.—*Press Dispatch.*

DUBUQUE PRESBYTERY.

DUBUQUE, IA., April 17th, 1890.

The Presbytery of Dubuque has voted against revision. The vote stands 13 for and 22 against. Of ministers 9 voted for and 14 against; of elders, 4 voted for and 8 against.

W. O. RUSTON, Stated Clerk.

IOWA CITY PRESBYTERY.

BROOKLYN, IA., April 17th, 1890.

The vote on revision in Iowa City Presbytery was in favor thereof: 35 to 10 G. B. SMITH, Stated Clerk.

SOUTHERN DAKOTA PRESBYTERY.

PARKER, S. D. April 17th, 1890.

The vote on revision in the Presbytery of Southern Dakota was taken yesterday, and stood, for revision 17, against revision 11. A committee appointed for the purpose brought in a report expressing Presbytery's adherence to the system of truth embodied in the Confession, but objecting to the disproportionate emphasis laid upon certain doctrines.

The committee recommended the alteration of two or three phrases. The omission of two sections and the insertion of a brief, clear and emphatic statement of the love of God and the offer of salvation to all men.

T. B. BOUGHTON, Stated Clerk.

OZARK PRESBYTERY.

CARTHAGE, MO., April 18th, 1890.

The Presbytery of Ozark has voted on revision as follows: against, 27; for, 2—1 minister, 1 elder.

W. S. KNIGHT, Stated Clerk.

SYRACUSE PRESBYTERY.

SYRACUSE, N. Y., April 16th, 1890.

The report of the Committee, as related to the first question was unanimously adopted at a special meeting February 3d, 1890, when further action on the report was postponed till the spring meeting. At the spring meeting, April 15th, 1890, the second part of the Report, relating to the second question on revision, was unanimously adopted, and then the report was adopted as a whole by a vote of twenty-seven ministers and twenty-five elders.

ALFRED H. FAHNESTOCK, Stated Clerk.

We copy the following from the report adopted:

"The committee were thus of one heart and of one mind, in their affirmation of desire for a new Creed. They felt that if the General Assembly were presented with the various revisions of the old Confession, and perhaps the varying new Creeds of many presbyteries, there would be only confusion in the work of harmonizing them all. In the judgment of the Committee, a few of the very wisest men in the great Presbyterian Church of the United States can be named by the General Assembly as men who, with the help of God and in the inspiration of the prayers of all the Church, shall either formulate such changes in our present Confession as the mind of the Presbyterian Church, at this time may seem to demand, or give declaration of its belief in a Confession which will be so catholic that all branches of the one Church, 'holding fast the Head,' can join in its rehearsal, that children under the impression of its simple and majestic truths shall be drawn to its utterance; that all Christian believers, catching its spirit of missionary love and self-denial, shall be filled with a hope and devotion which will conquer the world for Christ; that sinners and gainsayers may be confounded and converted by its simplicity and truth."

LEHIGH PRESBYTERY.

BANGOR, PENN., April 17th, 1890.

The Presbytery of Lehigh answered the first question of overture on revision in the affirmative by the following vote:

	Yes.	*No.*
Ministers	12	17
Elders	15	8
Total	27	25

The second question was answered by adopting Committee's report. A. M. WOODS, Stated Clerk.

TRANSYLVANIA PRESBYTERY.

DANVILLE, KY., April 16th, 1890.

The Presbytery of Transylvania has voted for a modified and limited revision nine to five—four ministers out of thirteen being absent, and only five elders present.

L. EDDY, Stated Clerk.

ST. LAWRENCE PRESBYTERY.

OGDENSBURG, N. Y., April 16th, 1890.

The Presbytery of St. Lawrence has just closed its session. It voted for revision as follows, viz.: For revision: ministers, 18; elders, 9—27. Against revision: ministers, 4: elders, 5—9.

L. MERRILL MILLER, Stated Clerk.

MAUMEE PRESBYTERY.

TOLEDO, O., April 16th, 1890.

The vote in Maumee Presbytery on the question of revision is as follows: For revision: ministers, 14; elders, 13—27. Against revision: ministers, 6; elders, 6—12. The revision desired is such as will not affect the integrity of the Calvinistic system.

B. W. SLAGLE, Stated Clerk.

CHAMPLAIN PRESBYTERY.

CHAZY, N. Y., April 17th, 1890.

The vote of Champlain Presbytery taken to-day was as follows: Yeas: ministers, 11; elders, 8; nays: ministers, 8; elders, 1.

P. J. H. MYERS, Stated Clerk.

MILWAUKEE PRESBYTERY.

BEAVER DAM, WIS., April 16th, 1890.

The Milwaukee Presbytery voted to-day on revision as follows: For revision, 17; against, 11. As to the extent of revision Presbytery leaves the defining and phrasing to the General Assembly, provided: 1. That the system be left intact. 2. That the misleading or erroneous statements, especially in Chaps. III and X, be modified or eliminated. 3. That God's love and the Great Commission be made more prominent and definite.

S. W. CHIDESTER, Stated Clerk.

UTICA PRESBYTERY.

UTICA, N. Y., April 18th, 1890.

The report of the Committee on Revision was read April 15th by the Chairman, James H. Taylor, D.D. This Committee had consulted with ministers and sessions whose replies had nearly all favored revision. The recommendations of the Committee were these:

"That the overtures be answered as follows: First, that the Presbytery of Utica desires a revision of the Confession of Faith; second, that the particulars and extent of revision be left for the next General Assembly to devise and submit by overture for constitutional amendment. The Presbytery of Utica, however, suggesting:

"*First.* That the changes shall not be such as to modify essentially, the substance of doctrine as taught in our present Standards.

Second. That certain detailed deductions and forms of statement, conspicuously in Chaps. III, X, XXIV and XXV, which have proven misleading and troublesome to some, seeming to them extra-scriptural or unscriptural, be eliminated.

"*Third.* That the love of God for all mankind, and the possibilities of salvation from sin and its penalties for 'whosoever will,' be stated as clearly and strongly as the Bible states those facts."

The subject having been discussed, final action was taken as follows:

"The Presbytery of Utica answers the question of General Assembly: 'Do you desire a revision of the Confession of Faith?' in the affirmative, meaning by that affirmation no change in the Confession of Faith, but a confessional change in the direction of a brief scriptural, irenic creed; a creed which, while it will not take the place of the Westminster Confession, and the Larger and Shorter Catechisms, will be regarded as their authorative explanation. The presbytery refers as an illustration of such a mode of revision which they believe to be both feasible and desirable, to the creed which has been formulated by a committee of the Cayuga Presbytery, and by whom it will be presented to the General Assembly. This presbytery would object to the length of that creed, to the number of subjects included in it, and would desire a more careful statement of some of its doctrines. It is, however, in the judgment of the presbytery, in the right direction. The Presbytery of Utica for these reasons overturns the next General Assembly to take such action as it may deem necessary to secure, at as early a period as possible, such a confession as is herein designated."

In favor of this action nineteen ministers and four elders cast their votes; one minister voted against it, and four ministers and five elders declined to vote on the ground that the first and second parts of the answer were contradictory.

DANA W. BIGELOW, Stated Clerk.

ABERDEEN PRESBYTERY.

OAKES, DAK., April 12th, 1890.

The Presbytery of Aberdeen stands on revision 15 to 5 for some revision—for the revision of Chap. III, Secs. 3 and 6—12 to 8: of Chap. X, Secs. 3 and 4—12 to 8. Unanimous for the additional clause expressing God's love more fully.

R. H. HOOKE, Stated Clerk.

BOSTON PRESBYTERY.

PROVIDENCE, R. I., April 16th, 1890.

The Presbytery of Boston, in session here this afternoon, voted on revision as follows:

No—17 ministers and 12 elders.

Yes—15 ministers and 5 elders.

ROBERT COURT, Stated Clerk

INDIANAPOLIS PRESBYTERY.

EDINBURGH, IND., April 16th, 1890.

The vote in the Indianapolis Presbytery on revision question taken to-day, resulted as follows:

For revision, 36. Against, 6. JNO. W. PUGH, Stated Clerk.

CHILLICOTHE PRESBYTERY.

BELL, O., April 17th, 1890.

The vote of the Presbytery of Chillicothe on revision is as follows: 9 ministers for revision; 8 against; six elders for Revision, 13 against; Vote—15 for and 21 against revision.

JAMES G. GALBREATH, Stated Clerk.

CHESTER PRESBYTERY.

OXFORD, PENN., April 15th, 1890.

The Presbytery of Chester has voted on revision of Confession of Faith as follows: For revision: ministers 9, elders 3—12; against ministers 31, elders 29—60. JAMES ROBERTS, Stated Clerk.

SCHUYLER PRESBYTERY.

QUINCY, ILL., April 14th, 1890.

The Schuyler Presbytery voted on revision, 24 for and 19 against. There was a warm discussion, but good feeling prevailed.

R. V. ATKISSON, Stated Clerk.

NEW CASTLE PRESBYTERY.

WILMINGTON, DEL., April 17th, 1890.

The Presbytery of New Castle has answered overture concerning revision in the *negative* by a vote of 38 to 14.

WILLIAM L. MCEWAN, Stated Clerk.

GENESEE PRESBYTERY.

WARSAW, N. Y., April 15th, 1890.

The Presbytery of Genesee has voted *against* the revision overture of the last General Assembly by 19 to 18.

J. E. NASSAU, Stated Clerk.

WINONA PRESBYTERY.

WINONA, MINN., April 18th, 1890.

The vote of the Presbytery of Winona on revision was taken Thursday morning. The vote stood, 9 for revision, 6 against—carried. Chap. III, Secs. 3, 4, 7 ommitted. Chap. X, Sec. 1, second line, "Those only" omitted. Chap. X, Sec. 3, omit word "elect." Chap. X. Sec. 4, beginning with words "much less," omit to end of section.

R. J. THOMSON, Stated Clerk.

CENTRAL DAKOTA PRESBYTERY.

BROOKINGS, S. D., April 17th, 1890.

Our presbytery voted on the question of revision last evening. Result: Ministers, for revision, 5; against revision, 6. Elders, for revision, 6; against revision, 1. Total, for 11; against, 7.

ABEL M. WORK, Stated Clerk.

GRAND RAPIDS PRESBYTERY.

IONIA, MICH., April 18th, 1890.

The Presbytery of Grand Rapids in session at Ludington, April 16th, voted on revision as follows:

	Yeas.	Noes.
Ministers	11	3
Elders	6	1
	17	4

DAVID A. JEWELL, Stated Clerk.

ST. LOUIS PRESBYTERY.

ST. LOUIS, MO., April 17th, 1890.

The Presbytery of St. Louis voted on revision April 16th, as follows: Against revision, 36; for revision, 9; excused from voting, 13. W. J. LEE, Stated Clerk.

ELIZABETH PRESBYTERY.

The Elizabeth Presbytery, on Tuesday, at its meeting in Plainfield, N. J., voted in favor of revision. The vote was 44 to 13.

COUNCIL BLUFFS PRESBYTERY.

RED OAK, IA., April 19th, 1890.

The Presbytery of Council Bluffs has voted on the question of revision of the Confession of Faith. The vote stands as follows Affirmative: Ministers, 17; elders, 12; total, 29. Negative: Ministers, 9; elders, 9; total, 18.

SAMUEL L. MCAFEE, Stated Clerk.

HOW THE VOTE NOW STANDS.

The table shows how the presbyteries have voted so far, and also the number of ministers and communicants each represents:

Presbyteries.	*No.*	*Yes.*	*Min.*	*Com.*
Aberdeen, Dak.	..	1	24	825
*Alaska, Alaska Ter.	..	..	8	437
*Albany, N. Y. (*new creed*).	..	..	66	9,575
Allegheny, Penn.	1	..	41	7,175
Allen, Ark.	1	..	7	176
Alton, Ill.	..	1	29	3,711
Arizona, Ariz.	..	1	7	100
Athens, O.	..	1	19	2,397
Atlantic	1	..	10	2,579
Austin, Tex.	..	1	14	1,271
Baltimore, Md.	..	1	48	7,428
Bellefontaine, O.	..	1	14	3,155
Benicia, Cal.	..	1	33	1,76
Binghamton, N. Y.	..	1	28	4,584
Black Hills, S. Dak.	..	1	7	90
Blairsville, Penn.	1	..	30	5,870
Bloomington, Ill.	..	1	45	5,316
Boston, Mass.	1	..	53	4,860
Brooklyn, N. Y.	..	1	54	16,389
Buffalo, N. Y.	..	1	55	7,717
Cairo, Ill.	..	1	33	3,473
*Canton, China	..	..	12	544
Carlisle, Penn.	1		47	6,989
Cayuga	..	1	32	4,310
Central Dakota, S. D	..	1	20	1,165
Cerisco, West Africa	1	..	9	957
Champlain, N. Y.	..	1	21	1,883
Chemung, N. Y.	..	1	23	2,456
Cherokee Nation, Ind Ter.	1	..	9	593
Chester, Penn.	1	..	54	6,587
Chicago	..	1	95	13,792
Chile, South America	..	1	11	267
Chillicothe, O.	1	..	27	3,943
Choctaw, Ind. Ter.	..	1	11	521
Columbus, O.	..	1	20	3,862
Council Bluffs, Ia.	..	1	43	3,744
Cleveland, O.	..	1	42	6,331
Crawfordsville, Ind.	..	1	36	5,296
Dayton, O.	..	1	46	7,348
Des Moines, Ia.	..	1	35	4,080
Denver, Col.	..	1	24	2,178
Detroit, Mich.	..	1	52	7,885
Dubuque, Ia.	1	..	31	2,544
Duluth	1	..	5	642
East Oregon, Ore	..	1	13	534
Elizabeth, N. J.	..	1	43	7,452
Emporia, Kan.	..	1	32	5,612
Fairfield, S. C.	1	..	21	3,287
Fargo, N. Dak.	..	1	19	1,138
†Flint, Mich.	..	1	00	000
Freeport, Ill.	..	1	33	3,881
Genesee, N. Y.	1	..	16	3,044
Geneva, N. Y.	..	1	29	4,731
Grand Rapids, Mich.	..	1	22	1,738
Highland, Kan.	..	1	20	2,447
Holston, Tenn	..	1	12	913
Huntingdon, Penn.	1	..	58	9,857
Huron, O.	..	1	17	2,334
Indianapolis, Ind.	..	1	28	5,942
Iowa City, Ia.	..	1	35	3,401
Iowa, Ia.	..	1	27	3,876
Jersey City, N. J.	..	1	44	5,388
Kalamazoo, Mich.	..	1	22	2,462
Kansas City, Mo.	1	..	38	4,063
Kearney, Neb.	..	1	25	1,559
Kingston, Tenn	1	..	16	1,006
Knox, Ga	..	1	9	946
Lake Superior, Wis.	..	1	21	1,739
Lansing, Mich.	..	1	23	2,317
Learned, Kan.	..	1	44	2,619
Lehigh, Penn	..	1	43	5,825
Lima, O.	..	1	18	3,502
Logansport, Ind.	.	1	25	4,022
Long Island, N. Y.	1	..	21	3,404
Los Angeles, Cal.	..	1	78	4,362
Lyons, N. Y.	..	1	19	2,431
Mahoning, O.	..	1	25	5,271
Marion, O.	..	1	14	2,676
Mattoon, Ill.	..	1	24	3,282
Maumee, O.	..	1	23	3,565
McClelland, S. C.	1	..	10	981
Mexico, Mex.	..	1	26	3,224
Milwaukee, Wis	..	1	22	3,106
Montana	..	1	23	967
Monmouth, N. J.	1	..	46	5,849
Monroe, Mich.	..	1	14	2,312
Morris and Orange, N. J.	..	1	53	8,419
Muncie, Ind.	..	1	14	2,232
Muscogee, Ind Ter.	1	..	9	349
Nassau, N. Y.	..	1	26	2,954
Nebraska City	..	1	43	3,389
Neosho, Kan.	1	..	38	4,204
New Albany, Ind.	..	1	30	4,686
Newark, N. J	..	1	49	8,482
New Brunswick, N. J.	1	..	67	7,700
New Castle, Del.	1	..	37	6,227
Newton, N. J.	1	..	35	5,869
New York.	..	1	165	25,526
North Laos, Siam	1	..	7	585
Niagara, N. Y.	..	1	21	2,930
North River, N. Y.	..	1	42	5,373
Omaha, Neb.	..	1	31	2,854
Oregon, Ore.	..	1	36	2,370
Osborne, Kan.	1	..	20	984
Ottawa, Ill.	..	1	18	1,828
Ozark, Mo.	1	..	26	2,000
Palmyra, Mo.	1	..	14	1,797
Peking, China	..	1	8	166
Peoria, Ill.	1	..	28	4,349
Philadelphia Central, Penn	1	..	68	15,911
Philadelphia, North, Penn.	1	..	50	8,154
Philadelphia, Penn.	1	..	65	13,215
Petoskey, Mich.	..	1	10	602
Portsmouth, O.	..	1	17	3,495
Pittsburgh, Penn.	1	..	69	12,949
Platte, Mo.	1	..	30	2,739
Pueblo, Col.	..	1	20	1,705
Puget Sound, Wash.	..	1	35	1,912
Red River, Minn	1	..	10	776
Redstone, Penn.	1	.	25	4,383
Rio Grande, N. M.	..	1	9	473
Rochester, N. Y.	..	1	62	9,996
Rock River, Ill.	1	..	28	3,477
Sacramento, Cal.	1	..	22	1,258
Saginaw, Mich.	..	1	32	4,510
Sante Fé, New Mex	..	1	9	648
San Francisco, Cal.	1	..	40	5,047
San Jose, Cal.	1	..	28	1,631
Schuyler, Ill.	..	1	32	3,827
Shenango, Penn.	1	.	18	3 210
Siam	1	..	6	407
Solomon, Kan.	..	1	28	2,483
Southern Dakota, S. D.	..	1	16	864
Southern Virginia, Va.	1	..	6	371
South Florida, Fla.	..	1	11	515
South Oregon, Ore.	.	1	10	448
Springfield, Ill.	1	..	27	3,831
Steuben, N. Y.	..	1	21	3,174
Steubenville, O.	..	1	38	7,147
St. Lawrence, N. Y.	..	1	33	3,867
St. Louis, Mo.	1	..	47	5,363
St. Paul, Minn.	..	1	75	7 234
Syracuse, N. Y.	..	1	28	6,061
Topeka, Kan.	1	..	36	4,097
Transylvania, Ky.	..	1	18	1,365
Trinity, Tex.	..	1	10	390
Troy, N. Y.	..	1	49	7,607
Union, Tenn.	..	1	23	2,254
*Urumia, Turkey	..	..	11	2,290
Utah, U. T.	..	1	18	527
Utica, N. Y.	..	1	54	7,174
Vincennes, Ind.	..	1	26	3,108
Washington City, D. C.	..	1	35	5,261
Washington, Penn.	1	..	41	7,159
Waterloo, Ia.	..	1	28	2,285
Wellsborough, Penn.	1	..	11	916
Western Africa	1	..	7	311
Westchester, N. Y.	..	1	58	6,589
West Jersey, N. J.	..	1	45	6,177
Westminster, Penn.	1	..	32	5,260
West Virginia, W. Va.	..	1	12	1,728
+White River, Ark.	1	..	00	000
White Water, Ind.	..	1	23	4,345
Winnebago, Wis.	..	1	28	2,076
Winona, Minn.	..	1	23	1,520
Wood River, Ida.	..	1	7	106
Wooster, O.	1	..	33	4,519
*Zacatecas, Mexico	..	..	10	1,782
Zanesville, O.	..	1	29	5,347
	53	112	5,029	652,192

* Not counted on either side.

† New presbyteries probably, as they do not appear in the official list of the "Minutes of the General Assembly" of 1889.

The number of presbyteries heard from is now 170. Of these 112 vote for revision, 53 against revision, and 5 do not vote at all. Forty-four are yet to be heard from. The 170 presbyteries reported in the above table represent 5,029 ministers and 652,192 communicants. The total of ministers in the Church is 5,936; of communicants, 753,749.

DR. CUYLER'S FAREWELL RECEPTION.

THE reception tendered by the Lafayette Avenue Presbyterian Church, Brooklyn, to the Rev. Theodore L. Cuyler, D.D., its retiring pastor, on Wednesday evening of last week, was a notable event. The spacious parlors of the church were profusely decorated with flowers and ornamental hangings, and several thousand people passed through them in a continuous stream to bid a formal goodby to Dr. and Mrs. Cuyler. Among those present were the Rev. Drs. Behrends, McCullagh, Nelson, Ingersoll, Robertson, Duffield, Burchard, Thompson, Buckley; the Revs. Messrs. Chas. Cuthbert Hall, S. B. Halliday, J. W. Hageman, and W. P. Eustis, and a multitude of prominent citizens of Brooklyn, New York and vicinity.

At half-past eight the church was thronged, and the exercises which then began were very impressive. The pulpit was banked with beautiful flowers. During the evening choice musical selections were excellently rendered by Mr. Brewer, the organist, the Misses Van and Wilkinson, Mr. Williams and a chorus.

The Hon. William W. Goodrich presided, and in opening the proceedings voiced the sorrow of the church at parting with its spiritual leader, founder, fosterer and friend, altho the sadness was tempered with the thought that where the pastoral relation ended the fraternal began. He said:

We meet to-night with saddened hearts to express our tender regard for the beloved pastor who for the space of a human generation has been the spiritual leader of this church, its founder, fosterer and friend. Our hearts are burdened with the sorrow of these breaking ties, our eyes are heavy with tears as we recall the faithful years of labor in his study, in his pulpit, in our homes, in his joy with our joys, and his sorrow with our sorrows. We remember that he has baptized our children, united our lovers in marriage, buried our dead, that many of us have never known another as our pastor. We wonderingly ask ourselves whether any other man will ever fill the place which he leaves vacant, until we remember that this church is engraven on the hands of the Lord and precious in his sight, and that while to-night our sun may set in clouds, it will rise on the morrow with renewed beauty and strength. Yet our sadness is tempered with the thought that where the pastoral relation ends the fraternal begins; that the leader who now modestly takes his place in the ranks in the communion and fellowship of the church will be still our brother and friend. Dr. Cuyler surrenders his charge while in the full possession of his intellectual powers, with his natural forces unabated; he resigns because he loves this church more than he loves himself; he becomes to us a regret not a burden.

In St. Paul's Cathedral a tablet is erected to the memory of Sir Christopher Wren, its architect, with the inscription: "If you would see his monument look about you." That edifice was the aim and end of Wren's ambition. Its marble walls and columns, its splendid dome swinging in the upper air, a dream of beauty, appeal to the esthetic and intellectual side of our nature. We, too, shall some day erect upon the walls of the church our memorial to the memory of Dr. Cuyler as its first pastor; we shall record the fact that it was built by his labor, but we shall not stop with that. We shall add that this edifice was to him simply the means to the end; that it was but a trifling part of his real work, that from study and pulpit as from a pure fountain-head, there flowed continuous and broadening streams of moral and religious influence which shed their beneficent forces upon his city, his country, and fertilized and fructified the remotest lands. Who shall tell the silent power of such a church and such a life upon the world? It is like some great beacon-light which, in its steady shining, safely guides many a ship that sails past it unseen by its keeper.

When Dr. Cuyler was delivering his farewell sermon to this congregation he said, as I thought with dramatic effect, that when he should have stepped down from the pulpit on that memorable Sunday his service as pastor would be ended. And after those parting words he stood for an instant and then tenderly as a mother kissed her dead infant, he stooped and kissed the pulpit his eyes filled with tears and his strong face depicted his emotions. Then he turned away. It is the duty of others to review his life and work here in this congregation. It remains for me to welcome the friends and members of the Church. It is not for me to tell them that there has been no discord in his flock in thirty years, that they will never forget his ministrations and tireless labor for the Church. It is fitting that at the inception of these ceremonies we should hear as the committee have desired from Princeton Theological Seminary, the cradle of Dr. Cuyler's theology, and whose president, the Rev. Dr. Paxton, I now present.

Dr. Paxton characterized the occasion as a testimonial by the entire community of their appreciation of a man who had walked among them for thirty years without blemish or spot, and who had been prominent in every benevolent and philanthropic movement:

Mr. Chairman and Christian Friends: I accepted the invitation to be here to-night with you with great pleasure. It is an occasion fraught with much interest and yet with much sadness. It should be a cheerful and happy occasion. It cannot be one of congratulation, for we cannot congratulate Dr. Cuyler on being relieved of his congregation. That would be like congratulating a man who has just been divorced from his wife. Nor, on the other hand, is it a time of sadness, for with buoyancy as great as that of many of his younger brethren in the ministry he will yet be able to do much good work. No, this is not Dr. Cuyler's funeral. It is essentially a testimonial occasion, designed to testify the warm love and unabated devotion of this people to a pastor who has built this church up to its present stalwart proportions, whose fervent eloquence has drawn here and elsewhere many an admiring audience, whose earnest evangelism has brought many a soul to Christ, whose tender and sympathetic pastorate has been fraught with cheer to the sick and comfort to the dying, and whose love for the children has progressed with him even to the borders of old age. Yes, this is a testimonial from all the congregation to memories never to be forgotten and to a love never to grow cold.

But the occasion extends far beyond the limits of this congregation. It is a testimony from brother ministers to him who has been an ever ready counselor and friend to them, and whose work in the pulpit and elsewhere and by letters and communications in the public press has been of great service. The occasion is also a testimonial of this whole community of their appreciation of a man who has walked in their midst during thirty years without blemish or spot, and who has been prominent in every benevolent and philanthropic movement. It is the utterance of the commendation, "Well done, good and faithful servant."

But I have been asked to speak especially for Princeton. I take great pleasure in bringing to this congregation the salutation of the mother who, I might almost say, gave him birth, and who equipped him for his whole life work. I bring, also, to Dr. Cuyler, the assurances from his Alma Mater, under whose influence and teaching he grew up to be a man of God, of the warmest remembrance. It is a well-known fact that Dr. Cuyler is a favorite son of Princeton. No son, I believe, ever reciprocated with greater warmth the affection of his mother. He came to Princeton when a lad. His obvious precocity attracted the attention of the professors, and thus it came about that he early formed a strong and devoted attachment to Professor Henry, Dr. Addison Alexander, the unrivaled linguist, and Dr. Hodge, the great theologian, and it was under their friendship and influence that he grew. It was their influence that formed the mold in which his life was cast. He and I were fellow-students in the theological seminary. He finished his collegiate course two years before I did, and preceded me by a similar period in his graduation from the seminary. Now he retires at a time when it has never entered my mind to think I am an old man. I have been seeking to find an anecdote to be told at Dr. Cuyler's expense. I asked help of one of our professors, but he replied: "Dr. Cuyler's record is too good and clean to have any joke left about him." His failure to help me disappointed me greatly, for I wanted to punish Dr. Cuyler. He lashed me once in a temperance speech in a manner that I shall never forget. He was showing that it is not necessary for a hotel to sell liquor in order to be prosperous, and he cited an instance of a temperance hotel which was doing excellent business. "Not for love or money," said Dr. Cuyler, "could you, at that hotel, get anything to drink, as Brother Paxton can testify." You can imagine the shout and roar that went up from those students at the joke on one of their professors, and you can therefore imagine my disappointment at having failed to get an anecdote for him.

Dr. Cuyler is always received with great cordiality at Princeton. No man can gather so many people to hear him at Princeton. It is this that impresses one with the multifariousness of the man. He can do many things, and all of them well. Yet he is not a large man. He might be described as a *multum in parvo* man. He went from Princeton, in his teens, to London, and got acquainted with Carlyle, Gladstone, Dickens and other celebrities; and when he left he had already established a reputation in Europe as the young American orator. He is an orator, but not only that. He is also a major-general in the temperance army, notwithstanding which, however, he is a hard drinker—of Saratoga water. The doctor is also a statesman. He goes to Europe, holds conferences with his friend Gladstone, and they settle English and American politics. He might also be termed a pope, only that he is not Irishman enough to utter papal bulls. We all know, however, that he can talk *ex cathedra*. Seriously speaking, Dr. Cuyler was born to be a leader He has an extra qualification in the enthusiasm, the buoyancy the hopefulness and the energy that never know what it is to be discouraged.

In conclusion, let me say that there is an aspect of this subject which requires congratulation. Princeton, the old mother of us all, the mother of ministers, congratulates you, my dear brother, because you have done your work so well. She is proud of your character and of your record. When Lyman Beecher reached his old age and was near his end he was asked "What is the greatest work?" "The greatest work," he replied, "is not to rule a kingdom; it is not political power, nor scientific or philosophical or even theological knowledge; it is to lead a soul to Jesus Christ." We congratulate you, my dear brother, that that has been your work, and that God has given you success in it, so that now you can look forward to the fulfillment of that promise, "They that turn many to righteousness shall shine as the brightness of the firmament and as the stars for ever and ever."

The Chairman stated that letters of regret had been received from the Rev. Drs. Richard S. Storrs, Abbott E. Kittridge, W. G. T. Shedd, William M. Taylor, A. S. Hunt, J. M. Hopkins, Edward Kempshall, George L. Prentiss, Lyman Abbott, Howard Crosby, Herrick Johnson; from Messrs. Peter Carter, John Wanamaker, William H. Seward, and hosts of others.

Following is a letter received from Mr. A. A. Low.

BROOKLYN, April 14th, 1890.

Dear Sir: As one of the many admirers of Dr. Cuyler, out of his parish, I ask to be permitted to contribute the inclosed to the fund which is being raised as a testimonial to the worth and beauty of his Christian life Very respectfully yours,

A. A. LOW.

To Elder W. W. WICKES.

The amount inclosed was $500.

The poet Whittier wrote the following letter, of which, Mr. Goodrich said, Dr. Cuyler was more proud than of any other he had received:

AMESBURY, MASS., Fourth Month, 12th, 1890.

To the Officers of Lafayette Avenue Church:

It would give me very great pleasure to accept the invitation to the reception of my dear friend, Theodore L. Cuyler, did not age and illness confine me at home. I know of no one whose life work as a Christian minister and as an advocate of everything calculated to promote the welfare of suffering humanity has been more faithfully and successfully done than Dr. Cuyler's. He has well earned a season of rest; and if he retires from the pastorate I am sure that his facile pen will not be idle. That God may grant him many more useful and happy years is the prayer of his old friend, JOHN G. WHITTIER.

The following letter was received from Bishop Potter.

DIOCESAN HOUSE, 29 LAFAYETTE PLACE, NEW YORK, April 15th, 1890.

My dear Dr. Cuyler: In the early Church it was a rule "Do nothing without the Bishop," and as you have not consulted me in the matter of your retirement, I am disposed simply to write a line expressing my disapproval of it. Doubtless you will say, with that Presbyterian perverseness which, I fear, is inherent in you, that the only Bishop you have felt called upon to consult was Bishop Theodore L. Cuyler, and as this would instantly raise a controversy as to orders and awaken the ghosts of the Potts-Wainwright debate, I shall waive the question for the present, having, indeed, but faint hope that, at this late day, you will see the error of your ways. All the same, I don't quite see why you are retiring! You are as clever as ever you were—and that is saying a good deal—your church is as prosperous, your sermons as edifying, your people are as united, your voice is as vigorous, and your heart is as young as when, in my boyhood, I first knew you. But you have certainly earned rest—rest with honor—and the troops of friends who, in both hemispheres, know and love you, will wish that you may richly enjoy it. I am sorry that I may not present my greetings in person, but I pray with all my heart that God may abundantly bless you and yours, and give you yet *multos annos*. H. C. POTTER.

The Rev. Dr. John Hall, of New York, was the next speaker. He heartily seconded every word that Dr. Paxton had said, and after speaking of Dr. Cuyler's versatility paid special tribute to his power as a preacher. Dr. Hall alluded to a recent editorial statement to the effect that the pulpit is declining, and in telling language controverted this assertion, speaking of the influence of the preacher in regard to mental and spiritual development, temperance, purity, home life and other kindred and vital subjects. Dr. Cuyler, he said, had nobly discharged his high office for thirty years, and went down from the pulpit with the love and gratitude of all. He prayed that God might give the church another such pastor.

The Rev. Dr. L. T. Chamberlain, pastor of the Classon Avenue Presbyterian Church, spoke on behalf of Brooklyn. His address amounted to a panegyric, and touched upon Dr. Cuyler's long and earnest and conspicuously successful work as a pastor, an advocate of missions, a strengthener of the international bond, attracting love on both sides of the ocean; as a prolific writer for the press making millions of homes his debtor; as a reformer; as a patriot: magnanimous in contention; as a leader in the temperance cause; and above all, as a faithful and honored servant of God in the Gospel ministry. He said:

As I have listened to the friendly, glowing, felicitous words which have already been spoken, I have half wondered why any statement from me should be deemed either needful or desirable. Yet I still count myself happy in the part which is mine. For, as both fellow-citizen and fellow-pastor, I am privileged to refer to what has not yet been freely set forth. The closing of one form of a lifetime's honorable service gives fit occasion for a review, in outline, of what the total service has thus far been. From this hight of observation we are permitted to look back to-night upon both rewards and struggles, harvest fields and battle fields alike; as they tell us that on the old post-road over the Jura there is the point where, at a single sweeping glance, the eye may see the sweet vineyards of Burgundian France and the eternal snow-clad peaks of Switzerland's Alps. Yet I own my sorrow that this hour has come. No doubt I speak the feeling of each one in this vast assembly, and the feeling of an incomparably greater number in the world without and beyond, when I say that could my fond wish have been fulfilled the dispensation of ancient days should have been renewed. Not only should the dial's hand have gone backward, but there should have been the assurance that even when sixscore years had been lived neither the eye be dimmed nor the natural force be abated. I am touched with reverent sadness as this scene moves forward, never to be renewed. My very sadness, however, is akin to exultation, as when sunbeams cause the misty vapors to yield prismatic glories, or tearful eyes behold the rainbow round about the throne. Let us chant no merely lamenting strain as Milton writes:

"Nothing is here for tears; nothing to wail
Or bemock the breast; no weakness, no contempt,
Dispraise or blame; nothing but well and fair."

The King of Israel was wholly right when he said to the vaunting Syrian, "Let not him that girdeth on his armor boast himself as he that putteth it off." It is true that neither now nor ever may mortals refuse to acknowledge their imperfections, their mistakes. Neither here nor elsewhere may they omit to invoke God's pitying compassion in view of their shortcomings and sins. Yet, in truth, what a life—to God's own praise be it said—has been that life in whose path we now set up this "stone of remembrance!" The life of a faithful minister, one of Christ's true under shepherds, for more than forty years! Accumulating, garnering the rich accretions of a single pastorate of nearly a third of a century! Surely, tho that were all, it were more than enough to engage, to the full, this hour's grateful thought, and to inspire this occasion's grateful tribute. But, in fact, the life work we celebrate has moved in still other of the correspondencies of greatness. By its stedfast, devoted, powerful support of Christian missions, both far and near, it has touched directly, beneficently, the very ends of the earth. In its attracting the love and admiration of noble hearts on both sides the ocean, it has been part of the international bond. In the sending forth, through book and newspaper press, of hundreds of articles whose winged words have gone everywhither bearing light and love, it has made millions of homes its debtors. In the waging of many a contest against specific, monstrous evils, it has earned the thanks of every well-wisher of either our land or our race. Indeed, with reference to the strenuous, contending side, I am reminded of the inscription to Æschylus at Gela:

"How brave in battle was Euphorion's son,
The long-haired Mede can tell, who fell at Marathon."

Suppose it were possible to gather hitherward to-night, in even incorporeal state, the representatives of the wrong-doers assailed, and the outraged, suffering ones to whom, at last, release was brought. Even as in the battle scene of one great painter, the hosts of evil and good are beheld at strife in the upper realms, or, in the worship scene of another almost matchless artist, the very air of the room is thronged by a suggested presence, transparent clouds, drifts, of spirit faces and spirit forms. Call to mind, then, the great anti-slavery struggle which was beginning to grow fierce when this pastorate, now closed, first took its place among the important verities. Consider that those were times when allegiance to the dictates of humanity and the teachings of Christ might not be kept save by paying the costly price. Yet all the while this pulpit was fearlessly, fervently, on the side of the oppressed. No friend of the slave trod martyrdom's crimson path; the lips of no advocate of inalienable rights were silenced in the prison's dungeon; the feet of no fugitive from bondage went, torn and bleeding, toward the free land over which the pole star seemed to rest; no sigh, no tear fell from heart or eye of one of God's degraded, dusky children, but this friend of humanity and servant of Christ was moved to quick, sympathetic response. He spoke the martyr's praise. A double portion of the advocate's spirit seemed to fall on him.

The poor fugitive's woes were as his own. The bondman's sigh, the bondman's tear, were as if from the bitter anguish of his gentle, dauntless soul. Let us not forget that heroic past. Let us pay deserved honor to him who ceased not to warn and plead, to toil and pray, until he saw the slave set free, four millions of bondmen invested with citizenship and armed with the franchise, and the Constitution itself made, on this soil, the pledge and palladium of equal, universal rights. Take, again, the life-long battle against intoxicating drink and the saloon. To the inspiring recollections of this hour belong the deeds of pioneer and perilous times in that great crusade as well. The now retired pastor of this church helped to make the history of those early days. Recurring to those momentous events he may say, in humble truth, "Of which I was a distinctive part." Are we sometimes half-dismayed and altogether sorrowful as we see what evil results intemperance still works? Do we set in array the other gravest woes; the disregard of human life, with its crowding assaults and suicides and murders; the corruption of political parties, with its consequent defamation and falsehood; licentiousness, with its foul besom sweeping on us like the fire upon the cities of the plain; commercial dishonesty, violating sacred trusts and robbing the widow and orphan—do we summon to view all that imminent, cumulative jeopardy, and then find ourselves forced to admit that intemperance outtops each of them, and well nigh outweighs them all? Do we still set down to the account of strong drink homes blasted, minds maddened and demented, hearts polluted, the moral sense depraved, the inmost being given over to sin and despair—a desolation, both present and to come, compared with which the poet's "City dolent, and eternal dole," is only a sign, a symbol? Yet it is ours to remember as well that, had it not been for the early and unremitted labors of such men as our loved friend, the picture would have become still more ghastly, the woe would have grown to be still more appalling. As it now is, there are manifest tokens of promise. The evil that so comes in like a flood is finding that there are barriers firmly set. There are blessed counter-tides. The watchword "God and home and native land" signals the ultimate union of temperance forces, and their onward march to a predestined, God-given triumph.

The forecast, therefore, no less than the retrospect, bears witness to what our comrade and leader has helped to accomplish. We may assure him that when the longed-for consummation has been attained; when the radiance of universal sobriety has kissed the hills and illumined the valleys, lying "like a shaft of light across the land," then also shall his influence be felt, and his good work be crowned. And in the war for the preservation of the Union, for the maintenance of the one flag and the one domain. Where, in those painful years, was there a more patriotic citizen than he who preached the Gospel from the pulpit of this church? Was there a certain magnanimity in even his contending? Did he clearly recognize the sincerity, the valor, of many who fought for separation? Did he delight in having the ministries of relief cover all the battle-field, without distinction of friend or foe? That also was like him. It was an earnest of the conciliatory attitude which he since has taken. It foretold his later efforts to make mutual respect and love the bond of the restored and indissoluble Union. He has been constantly right and consistent in his patriotic course. Well may we follow his example. The natural chord which he now seeks to touch possesses healing, harmonizing power. As when, in the spring of 1865, Federal and Confederate armies confronted each other on the Rappahannock, while the band played at eventide—on the one side it was "The Star Spangled Banner," on the other side, "Dixie;" on the one side it was "Columbia," on the other side, "The Bonnie Blue Flag." Presently one of the bands struck up "Home, Sweet Home." The other joined, and at the close, there ascended a united shout in which not even the listening angels could tell whether the acclaim was from those who wore the blue or the gray! Indeed, it is but characteristic of the man, who, for the major part of half a century, has thus lived and wrought, that he should still enroll himself on the side of each current and righteous reform; that he should favor true Civil Service; put personal conviction above "machine" dictation; seek the complete divorce of national politics from municipal administration, and stand shoulder to shoulder with those who desire the success of a political party only so far as that party deserves to succeed.

Have I thus sought, think you, to magnify these extra ministerial services to the implied disparagement of the distinctive life of preacher and pastor? No! Not for a moment! Indeed, I have recounted all these virtues, I have named all these valors, that I might gain meaning and momentum for my assertion of the pre-eminent worth of the long and faithful Gospel ministry. That ministry has been the vantage-ground for the accomplishing of all the other good. It has been in itself, the absolute blessing, the delight. The rest might fade and there be the clear shining still. All else might disappear and the utmost value still remain. The intrinsic, ever augmenting power of such a continuous pastorate has already and fittingly been set forth. I have spoken in conscious, most cordial assent to all that has been declared. There can be no dispute. To have been, for a lifetime, the direct, accredited ambassador of Heaven; to have impressed human thought and choice with the very truths of God; to have comforted the afflicted and healed the broken in spirit; to have given help to the perplexed and groping; to have lightened the burdens of those heavy laden in body and mind; to have laid the gentle, baptizing hand on tender childhood's head; to have sealed in sacred marriage bonds the covenant of truly loving hearts; and, above all, to have won multitudes of the impenitent to contrition, and of the spiritually dying to a new life in Christ; thus building up a church which shall continue the holy work for generations yet to come—that is the labor, the result to which all else before us to-night pays willing tribute, even as the sheaves of Joseph's brethren paid obeisance to the sheaf of Joseph. The chief gladness among the angels of God has been over such achievements. The deepest, holiest gratitude of souls here below has been and ever will be in view of such unselfish, spiritual, Christlike ministrations.

Of a truth the supreme power and pathos of this memorial scene centers not in the man, the reformer, the patriot, the friend, but in that higher relation which, having rightfully claimed all other splendors, makes offering of its own self at the feet of the once dying but now risen Redeemer. My prayer of prayers is that on the brethren in the ministry, on the churches in their membership, on the communities in their perils, on the world in its sore need, there may come more and more of that divine Spirit which has inspired the faithful pastorate now laid down. Nor in all this have I for an instant forgotten the dual nature of that ministry which has been so richly blest. I recall that in the prophet's symbolic act he took to himself two staves, and one was Beauty, while the other was Bands. In the kingdom of grace, as the kingdom of Nature, loveliness is ever the fit complement of strength. Accordingly, to her who has been the enthroned one in the heart, the light giver in the home, the beloved of the church, we wish most fervent good wishes. For her also we lift on high our thankful, tender intercession. To each, to both, we give the renewed assurance of our abiding affection. May the laying aside of certain toils admit the entrance of even new delights. God grant that life's shadows may lengthen gently, slowly. *Seri in cœlum redeatis; diuque lœti intersitis nobis:* Late may you ascend to Heaven; long and happily may you abide with us!

During Dr. Chamberlain's address, many who heard him, including the venerable pastor himself, were moved to tears. At the tribute to Mrs. Cuyler, the Doctor jumped to his feet, and seizing Dr. Chambertain's hand, exclaimed: "Thank you for that!"

Mr. D. W. McWilliams represented the Sunday-school. He referred to the various descriptions of the work of the late Dr. Horatius Bonar, of Scotland, of whom one said: "He was always writing"; another, "He was always preaching"; another, "He was always praying"; another, "He was always visiting." "We know such a man as that. In all your writing and preaching and praying and visiting, the children were included." He said:

On the last day of last July, one of the most precious men, and one of the busiest, in dear old Scotland passed into the skies—Dr. Horatius Bonor. In describing his work, one said: "He was always writing"; another said, "He was always preaching"; and a third said, "He was always praying," and a fourth said, "He was always visiting." We know such a man as that. We recognize his portrait in that delineation. He has lived among us thirty years, until now he lives in us. And in all your writing and preaching and praying and visiting, the children were included; they were always in view in every ministry of love. It is not enough to say that they were recognized or reached in a merely professional point of view—they were attracted; they were won. They were of the family; all that interested them interested you. We often marveled at your rare gift of remembering names and locating individuals. You often astonished the officers in the school by the information you gave us concerning the invidual children in this large flock. You would tell us their names, where they lived, and oftentimes in whose class in the school they were. Jean Paul Richter said: "I love God and little children," but our pastor says, "I love God and every child."

Every child in this church knows that you love God and him or her too. They were not patronized as by a superior—the individual child felt instinctively that you were one with him or her. There was pleasant, familiar approach; some apt word which revealed knowledge of the person or of the family and which revealed interest also. On first coming to this church, twenty-four years ago, and taking a class in the chapel, I was impressed the first time I heard you speak to that school. You said that the children at the church school were your own children, and that the children at the chapel were your grandchildren. How pleased they were! It was evident that your great heart took them all in. You won their hearts by first giving your own heart. When the child first came under your observation, whether at home or in the school, the process began: "First the blade, then the ear, then the full corn in the ear."

You first taught the children what Christian faith was, and then what Christian life was, and then what Christian work was and how to do it, and then what a grand, uplifting, comprehensive thing the Christian hope was, and then what a blessed destiny a Christian's destiny was; and many of these children, as they grew, became impressed that the greatest thing in the world was to save souls. Your passion for souls has been contagious. There are business men who have grown up in this school, practical men of affairs, who would abandon their secularities and spend their lives in Christian work if they were convinced that such was their Master's will. A number have already done so. They have breathed the fragrance of the life of their dear pastor. A large number of the teachers in the church school and at Olivet and Cuyler chapels, and many other teachers in other schools, were led to Christ under

your preaching. We may say that of the present 190 teachers and officers of the three schools for which this church is responsible a majority are the fruits of this unexceled pastorate. For several years your missionary and benevolent spirit for the poor and those destitute of the Gospel has increasingly pervaded the school; and mission bands have grown in number and increased in spirit and in results. Last Sunday notices were given in the Sunday school of meetings to be held this week of three of these mission bands. The notice given so often from the Sunday-school desk that our dear pastor would be in his study on the next Friday afternoon, between 4 and 6 o'clock, and that he would be glad to see any of the school who wanted to talk with him about their souls, was never a forbidding or repellant thought to them, but rather the drawing, winning invitations of a loving friend.

During these years hundreds have gone there in acceptance of that loving invitation who will be grateful to God and to their pastor through all eternity. They were met in a spirit of love and helpfulness. They were won, not frightened away. How glad every one in the school always was to see you enter the door, ascend the steps of the platform and take your place to give your stimulating love message. What expectation there was (never disappointed) that you had something to say which must not be missed, on the lesson or on personal religion and daily duty. You never put the food, here or there, too high for the lambs to reach up to, and it was cut small enough for their mental and spiritual assimilation. You always seemed to have the children in view. A pastor who comes to our homes and calls even grandfathers and grandmothers by their first names, just as they were called in childhood, cannot overlook children's simplicity, nor be lightly esteemed by children. Having been absent from the desk since May, 1874, but one year, during which the school was so ably conducted by our dear brother Van Cleve, we have been brought into very close fellowship in the work. Many have the Sabbaths been that it was my privilege, when the session was over, to tell you that this one or that one was seeking the pearl of great price, or had already made the great decision. It was a very energetic, wide-awake teacher who outran you in having an interview with that scholar. Your celerity in doing the Father's business was in blessed imitation of the Master when in human form he was here among men. Our dear pastor, is it all to end now? Ah, no, it can never end. Many children and youth whom you have led to Jesus are grown now and scattered abroad, or are here at home. Some are pastors, missionaries, teachers, godly parents. Others, who are younger, are already won, and their eyes are on the cross of the crucified Jesus. A host will come along all down through the ages because you loved God and every child among us. Were they and are they "inexpressibly dear" to you, as you said in your Easter sermon, so you are inexpressibly dear to them.

He read a number of letters from officers, teachers and members of the Sunday-schools connected with the church, bearing striking testimony in this regard.

Mr. John T. Underwood, on behalf of the Young People's Association, presented a series of resolutions expressing the love of the Association for their pastor, and their regret at his resignation.

Mr. John N. Beach, speaking for the congregation, said:

Since the morning of Sunday, February 2d, we as a church and congregation—pastor and people—have been living very, very largely in the past. You, sir, our dearly beloved and revered pastor, have been recounting the experiences of these eventful years now gone. You have found yourself thoughtfully repeating the words 1860-1890—thirty years. You say how quickly have they sped, yet what volumes of history have they recorded in your personal experience and in that of this church. When on Easter morning, 1860, you in the full vigor and buoyancy of your early manhood assumed the pastorate of this church it was but a feeble band. You were not then permitted a prophetic glance of even its possible future, but its foundations were well laid, founded upon a rock. Under your faithful and efficient pastorate, which had for its keynote, "I determined to know nothing among you save Jesus Christ and him crucified," this church has grown into one of the largest and most prominent of its denomination, and is known throughout the world. A London journalist has been pleased to say of us: "It is the best Presbyterian Church in America." We believe him and heartily commend his good judgment. How could it have been otherwise with the very best pastor God has ever given to any people? During this pastorate, comprising an average lifetime, a generation of people have come and gone. How many there are among us who have never known any other pastor and what a marvelous formative, molding influence has it been your privilege to exert. There are heads of families before you here to-night, fathers and mothers whom in infancy you held in your arms and invoked blessings upon them in baptism. As they grew in stature it was your delight to see them develop into men and women in Christ Jesus. Assembled as we are in this family gathering, how many and varied are the remembrances which at this hour come rushing upon us. Day by day, month by month, year by year, all this time you have mingled with this people, sharing their joys and their sorrows. I cannot so well express this as by quoting your own words addressed to us on a former occasion, when you said: "Into your dwellings you have welcomed me when the wedding torch was lighted and often when the candle was gone out and the atmosphere was shadowed by the death angel's wing, when the cradle had given place to the coffin, and the arm-chair of dear old father or mother became vacant, - Then we went into the cloud together and saw no man, save Jesus only."

Such a pastorate as this has been continuous, untiring, ever faithful, tender and loving, has cemented a bond of union between pastor and people which will outlast all time and reach into eternity. Is it at all strange, then, that the severance of this relation is to us like taking from us our very life blood, and that our eyes are too full of tears to clearly discern the blessings which yet remain? Are we to be too harshly censured if we at times find ourselves experiencing a sort of jealous shrinking from seeing another occupy this sacred desk? Yet we would have but poorly learned the lessons which you have so faithfully taught us if we did not rise above this and render devout thanks for the blessings which we have so richly enjoyed and then ever bear in mind that we honor you most when we accord to him who in the good providence of God may in due time be called to succeed you all the love and cordial support which you have already so earnestly bespoken him. Your precepts and example will abide and be a precious legacy to us and to our children.

Altho you have asked for a formal dissolution of the pastoral relation existing between yourself and this people, we find great comfort in the thought that we are not to be separated from you. This is in no sense a farewell reception, else we would have no heart to engage in it. We rejoice that we shall continue to be cheered by your genial presence in our midst, in our public gatherings, in our homes, and upon our streets. Brooklyn would no longer seem like home to us were you to take up your residence elsewhere. If we must submit to the inevitable in the matter of your resignation, we will not let you go out from us. "Whither thou goest we will go; where thou abidest there will we abide." While we have been constrained to speak to you these simple words of honest commendation, and however imperfectly and feebly expressed they may have been, we all realize how richly merited on your part they are.

We now deem it to be eminently fitting that we should present to you some more tangible expression of our appreciation and love. We therefore tender you this purse, not as a charity, else you might justly fling it down and trample it beneath your feet; neither do we beg your acceptance of this merely for its literal intrinsic value as computed in paltry shillings and pence; we would present you this as a token, a very slight token tho it be, of the lasting obligations we bear toward you and yours, and of the warm-hearted love we bestow upon you. If, perchance, this may in any measure prove to be the means of relieving you of care and anxiety, if it may afford additional comfort to those whom you love, and secure for you better opportunities to gratify your tastes for literary pursuits, than your very very busy life has hitherto rendered possible, then will we be thankful indeed that it was within our power to be of some little service to you in recognition of all you have done for us. I take great pleasure in referring to the cordiality and entire unanimity with which this testimonial has been placed in my hands to present to you. It is our freewill offering, and will you now accept it, sir, bearing with it as I do the sincere love and well-wishes of its many donors.

When Dr. Cuyler rose to respond he was deeply affected. He said:

Beloved friends, neighbors, fellow-citizens of all denominations: My words will be few to-night. In the first place, there is a lump in my throat. Then the hour is late. I have already reviewed this long and happy pastorate in this glorious church. I told you that story on Easter morning. And now Brother Beech—God bless him—adds fuel to the engine in offering me this munificent gift. I accept it because it may help me in the years that ye belong to me. I thank you for associating with my name that of my noble wife. [Applause.] I thank you for this sweet gift. To-night I feel blessed in this full and bountiful bloom of loving kindness with which you greet your old pastor. And yet who am I? When I think of him who bore the sins and sufferings of all, who had to work a miracle to pay a tribute to Cæsar, I am ready to sink into the dust. If I were to-night to draw any invidious lines I might perhaps cite those letters of John Greenleaf Whittier and A. A. Low, men whose tributes are dear to me because we differ in many things. They show that Christianity lies deeper down than sectarianism.

Before I tell you good-night, there are two things I must say to you at the close of my pastorate. I might just as well try to stop breathing as to stop preaching. Once when I was up in the Adirondacks, before it was profaned by electricity and lace curtains, I saw an old grayhound lying asleep with one eye open. The keeper of the inn took down his gun and walked by the dog. Immediately the old animal was on his legs and he bounded off to the woods. The attraction of the chase was irresistible to him. Every Sunday morning I shall feel just like that hound. That is no longer my pulpit, as I told you two Sundays ago. It is your pulpit. When your Committee on Supply came to me and said: "Doctor, won't you come back and preach for us next Sunday?" they started the old hound. Last Sabbath morning I came down those pulpit steps with tears in my eyes. Next Sabbath morning I hope to mount them with a smile on my lips. One more thought. This is not a farewell. My home is at 176 Oxford Street. I have the satisfaction of knowing that it belongs to me, as the Tax Collector's receipt every December can testify. I shall have the latch-string hanging on the outside for everybody in this neighborhood; rich and poor, young and old, black and white. [Applause.] Come in and let us talk and make love to one another as in the times gone by [Dr. Cuyler was affected to tears at this point, and when his words were again audible they were as follows]: Your spiritual home, your children's and your children's children's spiritual home when this lip has gone to dust. I will not say good-by. I'll just say good-night. Good-night, good-night. God bless you all.

RELIGIOUS NOTES.

GOVERNOR BEAVER, of Pennsylvania, is one of the commissioners to the next Presbyterian General Assembly.

....The Provisional Government of Brazil has issued a decree suppressing religious instruction in the State schools.

....The Presbytery of Nassau, N. Y., at its recent meeting voted to ask the General Assembly to formulate a short new creed. It had previously voted for revision.

....*The London Times* gives a review of over two columns to the new book, "The Unknown God," by C. Loring Brace, author of "*Gesta Christi*." It is a very favorable review.

....The General Assembly of the Southern Presbyterian Church will meet on the 15th of next month in Nashville, N. C. The opening sermon will be preached by the retiring moderator.

....The Baptist Anniversaries will be held this year in Immanuel Baptist Church, Chicago, May 19th-28th. The Anniversaries open with that of the Women's Home Mission Society and close with that of the American Baptist Education Society.

....The number of presbyteries in the Presbyterian Church is now 214, as we make it. The three presbyteries not found in the list in the "Minutes of the General Assembly" are the Flint, Mich., the White River, Ark., and the Olympia.

....The General Assembly of the Presbyterian Church (Northern) will be held this year in the First Presbyterian Church, Saratoga Springs, N. Y., beginning Thursday, May 15th. The opening sermon will be by the retiring moderator, Dr. William Charles Roberts.

....*The New York Herald* reports an interview with the Pope who said he loved Americans. He praised them for frankness and unaffectedness, for the respect they pay to morals and religion; and said he wanted their esteem—the esteem of both Catholics and Protestants.

....The case against Dr. Joseph H. Rylance, rector of St. Mark's Episcopal Church, of this city, appears to have collapsed entirely, not only in the courts but in the ecclesiastical investigation instituted recently. In the investigation by the ecclesiastical commission the chief complaint against Dr. Rylance withdrew entirely from the investigation.

....It is stated that the churches connected with the missions of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Canada Methodist Church, in Japan, have been united in a Methodist Church of Japan. The union was practically consummated at Nagoya in February. We gave a summary of the basis of union some time ago.

....The first Ecumenical Methodist Conference was held in London, in September, 1881. A second is to be held in this country in 1891. A large commission, appointed by the Methodist Episcopal Church, has the preliminary arrangements in hand. The time fixed upon by the commission is between October 10th and November 10th. The place has not yet been chosen.

....The action of the Albany Presbytery on the revision overture was taken some time ago, in the form of a demand for a short new creed. Last week the Presbytery by a vote of 30 to 28 adopted a resolution instructing its Commissioners to the General Assembly to use all proper diligence to secure favorable action in relation to the preparation of a new and briefer creed.

....The union revival meetings under the charge of the Rev. B. Fay Mills, in Newark, N. J., have been carried on with great success during the past week. There have been separate meetings for men and women, and Mr. Mills has preached twice every day at these meetings. The meetings are held in different parts of the city; and while it is too early to reckon the fruit, several hundreds have already indicated their intention to lead a religious life.

....The Methodist Episcopal Church, South, according to statistics just gathered and published, has 4,862 itinerant preachers; 6,269 local preachers; 1,161,666 members (white), an increase of 38,168; 520 colored members, a decrease of 125, and 3,833 Indian members, a decrease of 1,125. The total of preachers and members is 1,177,150, showing a total net increase of 37,053. The number of infants baptized last year was 34,733, an increase of 3,861. The value of church edifices is reported at nearly $17,000,000.

....A very interesting service was held last Sunday night in the Methodist Episcopal Church of Plainfield, N. J. It was conducted entirely by women. Four women marched in a stately, almost ministerial manner to the pulpit at the beginning of the service and conducted the entire service excepting the Benediction. The address was by Mrs. Jennie Fowler Willing on the subject of Home Missions. It was replete with interest. After the address six young ladies passed the plates and received a large collection. There was a large audience present, and the service was voted a very great success.

....A very successful mission, conducted by the Paulist Fathers, has been in progress in St. Patrick's Church, Brooklyn. The meetings last week were especially for women and over three thousand partook of Holy Communion. The Church was packed with women every morning as early as five o'clock, not less than two thousand being present and most of them half an hour early to get seats. This week the mission is for men, and on Monday morning there was not standing room. Many hundreds of men attended who had not been in church for five years. Cards were distributed with such texts as: "What shall it profit a man if he gain the whole world and lose his own soul," to be carried by those who received them.

....A National Conference for the promotion of Christian principles in civil government has just been held in Washington. The annual reports stated that three district secretaries give their whole time, and three others part of their time to the work of the association, which is directed to the maintenance of the "influence of the Christian religion upon our national life." The Conference does not ask for a union of the Church and State; but it insists that the State has a relation to God and is under obligations to the moral law. The resolutions of the Conference declared that the State is a divine institution and should take as a standard of its morals the Word of God, which standard ought to be recognized in the national Constitution as it already is recognized in the laws and usages of the Government.

....The Clerical Party in the Prussian Diet has presented through its leader, Dr. Windthorst, its demands, which are, the creation of a Catholic section in the Ecclesiastical Affairs Department; a settlement of the question relative to the appointment of priests; the abrogation of the *Sperrgesetz*, by which priests in certain cases are deprived of their stipends; a supervision of the schools by priests; the free admission of Catholic religious orders into Prussia, and the prohibition of the use of Catholic churches by Old Catholics. The Minister of Ecclesiastical Affairs said the Government could not comply with these demands. Particular denominations could not claim to be represented in the Department of Public Worship. A bill dealing with the *Sperrgesetz* would be introduced in the Diet. He declined to interfere with the Old Catholics.

....We have published three contributions on the troubles of the Evangelical Association—by the Rev. S. P. Spreng and the Rev. R. Yeakel, on one side, and one by the Rev. D. B. Byers on the other. Messrs. Spreng and Yeakel have sent us a joint protest against certain statements of Mr. Byers concerning the Episcopal office in the Evangelical Association. We should be glad to publish what they say; but we cannot well spare the space for the controversy to which it might give rise. They deny that the Episcopal office is merely "nominal." The dignity is, but not the office. They quote from the Discipline of the Association to show that the bishop has very important powers. Among other things, "He is to oversee the spiritual and temporal concerns of our Church in general and to take care that everything is done according to the Word of God."

Literature.

The prompt mention in our list of "Books of the Week" will be considered by us as equivalent to their publishers for all volumes received. The interests of our readers will guide us in the selection of works for further notice.]

NEW PHASES OF THE WORK OF ASA GRAY.*

THE work of Prof. Asa Gray illustrates in a remarkable manner the close inter-connection of all the sciences, and dispels the illusion that a man who is an expert in one department has no right to have an opinion in any other. If this were, indeed, the case, our condition would be deplorable; for, as citizens in a republic, every man is bound to have opinions upon all the principal measures of public concern, and he is bound also as a citizen to hold his opinion with such confidence as to justify him, not only in directing his own course of life, but in endeavoring to direct the conduct of his fellow-men. But especially as to the great themes of philosophy and religion is every man bound by all the interests of the world to come to have an opinion, and to be able to give a reason for the faith that is in him.

Of Asa Gray's work in botany little need be said, since he, more than any other man in this country, has both given popular interest to the subject, and directed the development of the science as, during this century, it has been growing into comely proportions. In this country, at least, Gray's text-books in botany have, for a long time, well-nigh had a monopoly of the market, and this not from any special enterprise on the part of the publishers, but from the various merits of the works themselves.

Among these merits the charming style of the author is conspicuous. Professor Gray possessed the power of expressing his comprehensive thoughts with great simplicity, so that children even could understand them, and at the same time in such suggestive form that they are interesting from a purely literary point of view. Widely as he was known and honored among the learned men of the world, he took deep interest in children, both personally and in writing for them. He even undertook the writing of juvenile works upon botany with the keenest of pleasure. He told the writer upon one occasion that, of all the books he had published, the one he was most anxious to have pushed upon public attention was the little one for children entitled "How Plants Behave."

But this only illustrates how closely united all things are in thought. The behavior of plants, in feeding upon insects, in alluring them by their colors and their sweets for the purposes of cross-fertilization, and, in the case of climbing plants, of feeling around for some means of support, brings the thoughtful student to the very portals of the deepest questions of human philosophy. Is there any generic difference between vegetable life and animal life? Who shall say that the instincts of animals are radically different from those of carnivorous and climbing plants?

Professor Gray's discussion of the fundamental, philosophical questions relating to the modern doctrine of evolution began soon after the publication of Darwin's "Origin of Species," and obtained wide temporary circulation through the *Atlantic Monthly*, the *American Journal of Science*, *The Nation*, and a little later THE INDEPENDENT. They were extensively copied into European journals, and the chief of them were collected, while he was still living, in a volume entitled "Darwiniana"; and embodied in his lectures at New Haven, and afterward published in a small volume entitled "Natural Science and Religion." In these various essays he commanded the attention, confidence and respect of the whole scientific world no less than of the orthodox expounders of the Christian religion, with which he was heartily in sympathy. His influence upon the latter is manifest in almost all the treatises on natural theology and the foundations of theistic belief which have been published during the last twenty years, as well as in the little alarm which has been felt in connection with the great changes in the statement of the theistic argument. To the example of Prof. Asa Gray as chief among a distinguished number of Christian scientific men, this is, without doubt, largely to be attributed.

The present volumes are devoted to Professor Gray's miscellaneous discussions of botanical questions, and to a collection of the various biographical sketches which he, from time to time, wrote, as one after another of his distinguished compeers in botanical science passed away. The volumes thus serve as a history of the development of botany since the beginning of the second quarter of this century. The various representative books, from Lindley's "Natural System of Botany" to Hooker's "Distribution of Arctic Plants," Darwin's numerous volumes, and De Candolle's "Botanical Nomenclature" (to which twenty-five pages are devoted), are passed under most discriminating review. In reading them one sees, from time to time, the development of botanical science as well as that of the reviewer's own theories. Hence, there is also in these papers a vast amount of interesting information which is not readily found elsewhere.

Especially is this true in the longer essays entitled "Notes of a Botanical Excursion to the Mountains of North Carolina," published in the *American Journal of Science* in 1842, and occupying forty-eight pages; "The Longevity of Trees," an essay of about the same length, published in the *North American Review* of 1844. The two essays upon "The Flora of Japan" and upon the "Sequoia and Its History," are the productions which most securely established Dr. Gray's reputation as a philosophical naturalist. In the same line are the essay on "Forest Geography and Archæology" and the paper upon "The Flora of North America," read before the British Association for the Advancement of Science in Montreal. The essay upon "The Origin of Cultivated Plants," here reprinted, is a joint product of Dr. Gray and the learned antiquarian, J. Hammond Trumbull, and is full of recondite and most interesting information.

The brightness of Dr. Gray's style appears to good effect in his review of Ruskin's "Proserpina." In these discursive studies of Ruskin on "Wayside Flowers," there is, in addition to the author's paradoxical style of writing, an open glorying in his ignorance of botany which was naturally very trying to such a botanist as Asa Gray. Nevertheless, Gray pronounces the book readable, "and in its way interesting, not so much for what it tells about botany as for what it tells about Mr. Ruskin." He continues:

"The art student may pick some grains of knowledge from the abundance of golden chaff that might not otherwise fall in his way. But the seeker of botanical information must glean warily, especially where the author grows positive. For almost the only instance in which he does pronounce decidedly happens to be a vexed question in vegetable physiology, and there is reason to fear that he decides it wrongly. . . . Still 'our natural and honest mistakes will often be suggestive of things we could not have discovered but by wandering.' Very likely; but why invite learners to go forth with him upon his wanderings? In many a book the want of sufficient knowledge is pleaded as an excuse; in this, it is paraded as a recommendation. Ignorance, no doubt, has its uses; but it is questionable whether teaching is altogether the best use to put it to. As the member of Parliament who yawned desperately while delivering his speech was thought to trench upon the privilege of his hearers, so the students of 'Proserpina' may complain that the playing of the rôle both of teacher and learner at once involves some incongruity and inconveniences." (Vol. I, p. 202.)

Again, how could the author's thought be expressed better than this:

"It goes without saying that trees are nourished by moisture. They starve with dryness and they starve with cold. A tree is a sensitive thing. With its great spread of foliage, its vast amount of surface which it cannot diminish or change, except by losing that whereby it lives, it is completely and helplessly exposed to every atmospheric change; or, at least, its resources for adaptation are very limited; and it cannot flee for shelter. But trees are social, and their gregarious habits give a certain mutual support. A tree by itself is doomed, where a forest, once established, is comparatively secure." (Vol. II, p. 207.)

Suggestive as this passage is, however, it was still more so when, in delivering the lecture, the professor's genial face kindled, and he added a sentence which the editor for some reason has not retained, "Trees, like other things, when pursued by inhospitable conditions, can find safety by taking to the woods."

The whole supposition of the fixity of species by which many, reasoning in a circle, would demolish Darwin's theory of the origin of species by natural selection is demolished by a single sentence of Asa Gray's:

"People generally suppose that species, and even genera, are like coin from the mint, or bank-notes from the printing-press, each with its fixed marks and signature, which he that runs may read, or the practiced eye infallibly determine. But in fact species are judgments—judgments of variable value, and often very fallible judgments, as we botanists well know. And genera are more obviously judgments, and more liable to be affected by new discoveries." (Vol II, p. 254.)

In another place the same thought had been expressed even more pithily:

"How can I believe in the fixity of species when I have myself participated in the making and unmaking of so many?"

A single paragraph from Gray's ever-memorable address before the American Association for the Advancement of Science at Dubuque, in 1872, is worthy of wider circulation than it is likely to get in these volumes. After having detailed, in his matchless style, the probable genealogy and migrations of the gigantic Sequoia of California, together with his brilliant generalization concerning the influence of the glacial period in forcing these migrations, he says as follows:

"According to these views, as regards plants at least, the adaptation to successive times and changed conditions has been maintained, not by absolute renewals, but by gradual modifications. I, for one, cannot doubt that the present existing species are the lineal successors of those that garnished the earth in the old time before them, and that they were as well adapted to their surroundings then, as those which flourish and bloom around us are to their conditions now. Order and exquisite adaptation did not wait for man's coming, nor were they ever stereotyped. Organic nature, by which I mean the system and totality of living things, and their adaptation to each other and to the world, with all its apparent and, indeed, real stability, should be likened, not to the ocean, which varies only by tidal oscillations from a fixed level to which it is always returning, but rather to a river so vast that we can neither discern its shores nor reach its sources, whose onward flow is not less actual because too slow to be observed by the ephemeræ which hover over its surface, or are born upon its bosom." (Vol. II, p. 163.)

To the epoch-making volumes which have already appeared from the pen of the universally beloved botanists of Cambridge, one more is needed to reveal the man as he was. We trust that the reception of these two volumes may be such as to encourage the publication of another containing a judicious selection from his personal correspondence. Darwin's letters to Gray are among the most interesting of all he wrote. To evoke such answers, the letters of Gray to Darwin must have possessed peculiar interest.

* SCIENTIFIC PAPERS OF ASA GRAY. Selected by CHARLES SPRAGUE SARGENT. In two volumes. Vol. I. Reviews of Works on Botany and Related Subjects. 1834-1887. Vol. II. Essays—Biographical Sketches. 1841-1886. Boston and New York: Houghton, Mifflin & Company. 1889. Pp. viii, 397, and iv, 365.

RECENT FICTION.

Starlight Ranch, and other Stories of Army Life on the Frontier. By Captain Charles King, U. S. A. (Philadelphia: J. B. Lippincott & Co. $1.00). The leading story in this book is a tragic romance of army life, wherein deceit, love, murder and other elements of melodrama are followed by an outcome that must prove satisfactory to the most exacting story-reader. Captain King writes with considerable vigor, and tells a good story "straight out from the shoulder," so to speak. The remaining sketches of the volume, tho longer than this first one, are not so good; they lack the rapidity of movement and the continuous growth of interest. ——*The Doll's House. A Play.* By Henrik Ibsen. (New York: D. Appleton & Co.) Whatever may be said of Ibsen's other works, this one is a failure both as a story and as a play. True, the champions of analytical fiction have announced that a distinct plot and a perfect unity of conception and construction are to be abolished, and that hereafter a play is to be judged by the photographic minuteness of its realism rather than by its presentation of a powerful story thoroughly imagined and vividly told. *The Doll's House* is not thoroughly imagined and its presentation is by no means clear. The art of crystallizing a story into a transparent and beautiful creation (the art of Shakespeare and Molière) is not discoverable in any of Ibsen's works. What he most lacks is what is wanting in all our purely analytical fiction-makers—the broad view and the liberal judgment of the forces of life. A narrow and offensive stream of pessimism trickles through this dramatic desert of fatality and unmitigated evil. The whole story is unnatural in its meaning and repulsive in its details, nor has it the lift of a strong and daring imagination to sustain it in the end. The action flags, or, rather, there is no action, and as for consistency, the parts are fairly at war with one another. In attempting to be nothing if not logical and altogether master of sequences, Ibsen, in writing this play, has completely lost himself and his readers as well in a maze of theories, inferences and conclusions that often have no more coherency or force than the imaginings of a little child. Some of this may be due, in a slight degree, to the difficulties of translation; but, in the main, the trouble lies in the quality of Ibsen's genius. His vision is not direct and sure, as the conversations in the play show beyond question. It is talk, talk, page after page without effect, and apparently without purpose. The outcome is so strained that it scarcely connects itself with the disordered train of conditions and facts supposed to lead up to it. Doubtless the dramatist had in view a play that should, in a way, idealize the sort of thing so often brutally projected by the Russian novelists, and it is clear enough that he meant to make a genuine heroine of Nora at the last; but he fails to do any more than show us a light, strangely stubborn, vexatiously petulant and silly woman who cannot understand herself or any one else, and who finally disappears in a spray of her own folly. After saying all this of *The Doll's House* as a play, there is little left to be added when we speak of it as a mere fiction. The plot is of the slightest kind and the whole theory of the story comes out of a distorted and ill-connected series of situations. What might have been built upon such a basis by a lusty romancer like Shakespeare, cannot be guessed; but certain is it that the famous Norwegian has done nothing more than construct a fiction as little suited to the taste of the enlightened story-reader as it is poorly fitted for the dramatic stage of our country. No doubt Ibsen is a man of genius; moreover the peculiarities of life in his country and the special angle of his countrymen's vision may elevate this *Doll's House* so that it appears superb in the frosty Norwegian atmosphere; but judged by the standard of art established by the masters (old and new) and tested by the re-agents acknowledged in all the most vigorous centers of production, his work is not great and has little of the quality or the substance of immortality. It belongs to the "school" of fiction whose chief results are reached through insignificant means by force of what is known as the analysis of motives and the dissection of conditions. The imaginative lift of genuine tragedy is not known to it, the true dramatic vision is no part of it.—— *Adventures in Obello Land.* By Charles Loftin Hildreth. (New York: Belford Co. $1.50.) Boys who like stories of wild, strange adventure, and what healthy boy does not? will find this a very absorbing book. It is a most improbable romance of exploration in an unknown region of Australia whither goes the young hero in search of his lost father whom he finds (after many a startling experience) confined by his savage captors in a wonderful underground city named "OO." How the daring and intrepid youth at length succeeds in rescuing his parent (and in carrying off a batful of diamonds, rubies and emeralds to boot) it would be wrong for us to tell.

Those Rabusen Girls. (By Mrs. A. F. Raffensperger. (Boston: D. Lothrop Co. $1,25) A well-told story with an excellent

purpose in view, recounting how seven orphan sisters left to make their own way in the world set themselves cheerfully about the task and succeeded by force of industry and economy. It will be found pleasant reading and it may be helpful to some. ——*Shoulder Arms, or, The Boys of Wild Lake School.* By John Preston True. (New York: Hunt & Eaton. $1.25.) This is the story of a military school where the students are allowed to control themselves in accordance with their own sense of honor and right. The result is good, and the boys by self training become excellent masters of themselves. Besides being cleverly written, the book will be found wholesome and bright.——Houghton, Mifflin & Co. have issued an edition in paper of Dr. O. W. Holmes's novel "Elsie Venner." It is No. 14 of the Riverside series.——*An Iceland Fisherman*, Pierre Loti's interesting novel, has been translated by Anna Farwell De Koven, and McClurg & Co., of Chicago, have published it. Mrs. De Koven seems to have performed her difficult task with considerable success and the make up of the book is good. As to the story, which has been before the public for some time, in both the original and translation, we need not do more than commend it as a strikingly excellent one full of vivid pictures of the far North. Price $1.00.—— Henry Holt & Co. have added to their "Leisure Hour Series" Jessie Fothergill's story of English country life entitled *A March in the Ranks.* It is something rather above the average novel; but there is little or no plot, the padding is pretty thick in places, and the outcome is depressing. Some of the characters (notably that of Godfrey Noble, a young doctor struggling for position) are well drawn, and many of the scenes are cleverly handled. The book will serve the turn of confirmed novel-readers who are not over-hard to please.

Marcus Stratford's Charge. By Evelyn Everett Green. (Boston: Bradley & Woodruff. $1.25.) It would be hard to find a better story of its kind than this, and its kind is of noble service to young minds. It is extremely well written, free from every taint of sensational trickery, and yet so imagined and told that it draws the reader gently on from page to page with the attraction of earnestness, simplicity and purity. It is a story of character-building by the process of growth through suffering, happiness, kindness, charity and self-denial. The romance is very life-like, with little exaggeration of incident or conditions, and throughout the story is kept well in hand and the purpose of it is developed with admirable evenness and facility without obtruding at any point the fine moral lesson which gradually steals forth from the pages. While evincing no quality of greatness and offering very little to suggest genius, the author of this pleasing and thoroughly good fiction for youth is entitled to high praise for especial cleverness in writing excellently (what is very hard to write even passably), a story that will please a manly boy and at the same time instill into his heart a fine sense of life's noblest concerns.

Rights and Wrongs. By S. S. Pugh. (Boston: Bradley & Woodruff.) The story of a boy who ran away from home to have his own way and escape the influences of home life. It shows how, after being carried off to sea, shipwrecked, beaten, almost starved, he was glad enough to return home and be forgiven. Fairly written and well imagined, it will have sufficient interest for boys who will be sure to recognize the force of its moral while following the adventures and sufferings of the unfortunate and deservedly wretched young hero.

A Theory of Conduct. By Archibald Alexander, formerly Professor of Philosophy in Columbia College. (Charles Scribner's Sons.) This little book is in almost equal proportions attractive and baffling. It displays great acuteness in stating the case and something like genius in evading the decision. The author classes Plato and Socrates among Utilitarians. So far as the latter is concerned this is a hard fate for a philosopher who is presented in the Phædrus as listening to his "voice"—"his familiar and demonic sign." (*τὸ δαιμόνιον τε καὶ τὸ εἰωθὸς σημεῖον.*) It is rather surprising to find Francis Hutcheson, the author of the so-called theory of the "Moral Sense," that moral goodness denotes an idea of some quality apprehended in actions which procures approbation and love toward the actor from those who receive no advantage by the action, classed in the same category. On page 29 we should conclude that the author agrees with Bentham that "all pleasures must be regarded as having the same ethical value." On page 81 he asserts this distinctly: "We have already shown that the quality of happiness is not to be considered, but only its quantity." But turning to page 35 the opposite position is no less distinctly taken, where it is said that a higher moral quality must be affirmed of some kinds of happiness, as, for example, "the happiness which comes from satisfying desires of an esthetic and philanthropic kind [rather] than those which come from the gratification of the appetites of the body." So far as positive results are concerned the treatise ends negatively and in anything but a "theory of conduct." As to the theory of Right we read on pages 44 and 45:

"I believe that the science of ethics furnishes no answer to the question: 'What is Right?' But this does not imply that there is no absolute right. On the contrary, it seems highly probable that such a right exists, *on account of the universal prevalence of the idea of Deity.* [Italics ours.] The science of ethics thus reveals no definite ideal except that of Happiness as the goal of human conduct. It tells us that there is a right which we ought to regard as ideal, but what that right is it does not reveal. Men are at sea without compass on a starless night; they are bound for a port they cannot find; which is not on their charts, for it is still undiscovered."

As to the nature of duty the author hangs in the same negative position. To him conscience is a dumb oracle which calls on men to act and does not tell them what to do. He discusses the nature of character as if some deep bewilderment lay on his mind and left him unable to break through the confusion. He apparently accepts Kant's categorical imperative of moral obligation but fails to bring it to any fruitful conclusion or to point out a path by which it can be of service in practical relations. In discussing "The Motive to Morality," he confesses that from a purely scientific point of view he cannot escape from egoism as the only logical course of conduct and pessimism as its natural result. In the chapter on "The Nature of Character" he denies that the will is free and in the next sentence half retracts, remarking: "It has been said that either freedom is a fact or moral responsibility is a delusion;" and then going on to explain the modern theory of freedom that the *noumenal* self, the ego, is not in the chain of causation but itself a cause and therefore free. The author's Calvinism is as peculiar as his philosophy. Having denied the psychological possibility of freedom he proceeds to open a chance for moral character to form under the direct infusion of grace from God. Whether the old Calvinists will experience a thrill of gratitude and rush to support this position we doubt. They cannot on their own theories. Calvinism asserts the original freedom of man and considers that it was lost in the fall, but says nothing about it psychologically. From the theological point of view it remains suspended, a submerged potency, to be recalled and renewed by regeneration. This is a very different view of the case from Mr. Alexander's psychological original blank, which from the first had to be supplied with a basis of morality by some mystical divine infusion of grace. Furthermore this is not ethics but theology, and we do not know what promise can be discovered in either science for a gracious renewal which is to operate on the race beyond the limits of regeneration. This book has, however, much in it which indicates a sort of power which stops short of achievement. There are noble thoughts in it, as, for example: "The existence and idea of duty can best be explained by affirming the existence of a God who is the author of right"; or again: "Instead of affirming with Matthew Arnold that religion is "morality touched with emotion," I should prefer to say that morality without religion is without its most important element." Not less happy is the quotation from a contemporary German writer of the pithy saying that "utilitarianism gives us the art but not the science of conduct." The pity of the book is that the author has not thought through to a solid basis for a "science of conduct" which shall enable him to profit by the aid utilitarianism may give as to the art of conduct.

The Negro Question. By George W. Cable. (Charles Scribner's Sons.) This volume is an orderly collection of papers published for the most part as magazine articles. Mr. Cable is a Southerner, and knows the Negro and knows the white man of the South as well as any living man; but he is now spotted and ostracized throughout the South as a traitor to its principles and little better than a Negro himself. He would find residence in the South almost impossible, and a visit to the South very disagreeable. When we thus speak of the South, we mean, of course, the white South; for the Negro South and all the white South that is interested in the Negroes' advancement is enthusiastically on the side with Mr. Cable. We have here an extraordinary phenomonon, and one which is the completest justification of his criticisms of the policy of the South. That policy is one which imagines you can get a good government out of an unjust government; that you can have peace by crushing half the voters. The failure to get a good government in this way has, as Mr. Cable shows, been absolutely abject; and the Southern party is moving in a mass of outrageous legislation. The corrupt lien laws of the cotton States protect landlords and storekeepers, and give farm tenants no protection whatever, so that a United States judge of Arkansas applies the name of Anaconda mortgages to the product of this legislation. The Southern party has produced the Convict Lease System peculiar to the Southern States, more corrupt and cruel than any system of prisons this side of Russia. "Penitentiary rings" control the parties of the State, and the better element has to endure the outrageous law because the poor man's vote is alienated. These may be mentioned as illustrations of the fruit of the system, without referring to the fraud and intimidation and eight-box system of voting which have made the ballot a farce. Mr. Cable's letter shows the importance of Federal aid to education and the emptiness of the claim that the South has already done all that could be asked, and that its schools compare well with those of the North. The Negro lawyers, teachers, editors, doctors and preachers, the educated leaders of the South, are nine-tenths of them graduates of colleges built and sustained by Northern money, taught by Northern missionary teachers, whom the great bulk of even the new South rewards with social ostracism. And these intelligent leaders are shut out from the common privileges of the drama, the opera, the oratory, the lecture, the picture gallery and even the pew of the popular preacher, from the refining comforts of the first-class railway coach and the public restaurant, and from all medical, divinity and law schools supported by Southern money, for no other reason whatever except because the South has annexed to the decalog an eleventh commandment addressed to the Negro which reads: "Thou shalt not try to become a gentleman." Mr. Cable's appeal is to the intelligence of the South to see what the fact and the duty and the wisdom is. His appeal is to the Negro of the South to be not merely patient, but to work out his own manhood, and that means a stubborn fight for his rights. He must keep his vote alive; he must vote in such a way as to get good out of it for his people; he must vote tho he is taxed for it, tho he is defrauded of it, tho he dies for it. He reminds the colored men that three hundred thousand white men died to set them free and that one-fiftieth part as much of their own blood, shed in the inoffensive performance of public duties, will buy it. The book is a radical one; we believe it true and wise; one that will make prejudice angry; one that will appeal to the open heart; one that we wish could be scattered by the ten thousands over the Southern States, and might be widely read at the North.

The Expositor's Bible. Judges and Ruth. By the Rev. Robert A. Watson, M.A. *The Epistles of St. John.* By William Alexander, Lord Bishop of Derby and Raphoe. *The Book of Revelation.* By William Milligan, D.D., Professor of Divinity and Biblical Criticism in the University of Aberdeen. (A. C. Armstrong and Son. $1.50 each.) These three volumes are prepared on the plan followed in all the numbers of the "Expositor's Bible" of topical rather than textual exposition. It is not intended to be a substitute for a textual exposition, but at the end of a period marked by such extraordinary minuteness and fullness of textual criticism, such a series as this will find many ready to welcome a topical rather than a textual exposition. It reminds them that truth has broad meanings and solid applications and does not always turn on a letter or a dot. Mr. Watson's volume on Judges and Ruth, treats the subject with very great frankness. He refuses, for example, to see in Samson destroying himself at Gaza the martyr type of Christ dying for his people, and even rejects out of hand Milton's apologetic theory. This is a portion of the sacred narrative which brings the reverent and believing reader into constant temptation to do violence to his riper and truer Christian judgment. Mr. Watson goes to work on an honest understanding with himself and his readers that no violence of this sort shall be done, but that, for example, in such a case as that of Jael and Sisera, or better yet as that of Jephthah and his nameless daughter, the highest judgment shall be had. Such uncompromising exposition may sometimes carry the bold expositor too far, as, for example, it does in leading Mr. Watson to interpret "the stars in their courses . . . which fought against Sisera" as November meteors; but on the whole the gain for spiritual truth and effective exposition is very great. Any one studying this volume will feel at once the power of its atmosphere of truth and honest candor. Bishop Alexander's volume on *The Epistles of St. John* requires no further notice than to say that it avoids trifles and technecalities; is reverent, practical and meaty. Professor Milligan's volume on the Apocalypse comes from an author who has written much on the subject. He is the author of the "Commentary on Revelation" in Schaff's series, and of "The Baird Lecture for 1885," a very striking volume on the same subject. The present volume may be described as a full sketch of his views and interpretations in detail. For such a bewildering subject as the exposition of the Apocalypse has become, there is great advantage for the young student, if not for any student, in having a book like this to lay out before him in a strong, sketchy way the general outlines of the exposition before he plunges into the wilderness of the general Commentary. Professor Milligan finds room, however, in the narrow limits allowed under the plan of the "Expositor's Bible" to sketch a radical interpretation of the Apocalypse. He lays down strict principles for dealing with the symbolism of the Book: he repudiates the lax methods which have so long made the Book the parade ground of visionaries and the paradise of "cranks"; he shows no great consideration for many of the interpretations which devout readers have been taught to carry away from it, and cuts up the theory of premillenarian interpretation root and branch. The millennium itself, as ordinarily received, vanishes—or perhaps we should say is transformed—into a very different victory and triumph. The prophetic bearing of the Book on the history of man and the world is transformed in the same way; so also is the interpretation of the New Jerusalem. Unquestionably the interpretation of the Book is much simplified by the author's method; its spiritual significance and application are brought out; but whether in doing this something of the essential cargo of the ship has not been thrown overboard, and whether the simplified exposition will avail to meet the substantial requirements of the text are questions which must be left to each student to decide for himself. ——At the last moment we receive a still more recent addition to the admirable series noticed above. *The Prophecies of Jeremiah, with a Sketch of his Life and Times.* By the Rev. C. J. Ball, M.A. Chaplain of Lincoln's Inn (London). This new addition to the "Expositor's Bible" is done in the same method and on the same level of scholarly and religious workmanship as the volumes that preceded it. The book and the times of Jeremiah are sufficiently obscure to the majority of readers of the Bible, but modern research has accumulated the means of throwing a very striking illumination upon both. Mr. Ball has undertaken to throw this light on the obscure page, and is remarkably well-equipped for the work. He has the requisite learning which he uses with skill and judgment. We could wish for a fuller definition of the nature and extent of the prophetic office in Jeremiah and for some exposition of the distinctly prophetic passages in his book as such. Mr. Ball tells us that Jeremiah was a true prophet, but in what sense he was such he leaves his readers to conjecture. The critical position from which the work is done is that of cautious liberalism, of which we have an excellent example in the tenth chapter, near the end of the volume, "The Sabbath—a Warning."

A Little Journey in the World. By Charles Dudley Warner. (New York: Harper & Brothers.) The publishers have done credit to themselves in the printing and binding of Mr. Warner's story, which is itself a credit to both author and publishers. The average novel-reader will not, we venture to say, receive quite as much comfort from *A Little Journey in the World* as will the critic reading all that lies between the lines. From the days of "Back-log Studies" and those other studies that led us through a delightful garden, we have followed Mr. Warner with no end of pleasure and profit. We thought we knew him; and, besides, had we not read his open-handed strictures on the realistic, analytical novel? As fresh as the breath of last year's roses comes recollections of

the kindly and altogether charming expressions of dissent (from the prevailing commonplace of fiction making) expressed by him in a certain magazine. In view of this we have our laugh as we read, in the same week, this *Little Journey in the World*, and the sections of a veritable romance by Mr. Howells appearing in serial form! Surely everything comes to him who waits! Nor is it a disappointment to find that Mr. Warner writes an excellent analytical novel, while Mr. Howells proves that romance is by no means a Jack-the-Giant-killer business in his cunning hands. Can it be possible that these two masters have been playing a harmless bit of stage-work so as to make the realism of one and the romance of the other borrow a little force of surprise from the reversal of things? Here is the audience waiting for another apotheosis of the commonplace, when out bounds Mr. Howells with a genuine story of mystery. A moment later Mr. Warner saunters to the foot-lights with *A Little Journey in the World*, a piece of analytical commonplace as cleverly done as anything Mr. Howells ever thought of. The contrast is fine, and it is an irresistible visitation of the unexpected very happily conceived. The audience must applaud. We join in with vigorous thumps of our buck-horn cane and vociferous encores. *A Little Journey in the World* has all the best qualities of Mr. Warner's styte, and is brimful of wit, humor, satire—a sort of philosophic novel in which the philosophy, contrary to immemorial tradition, acts as a fine ferment that bubbles to the surface and floats in spheres of iridescence. The women and men of the story are not particularly attractive, and the story itself is slight enough; but there is a substantial body of interest (inclosing the fiction) that appeals to a reflective mind and stamps a deep impression.——The IIId and IVth volumes of Prof. David Masson's excellent edition of De Quincey's complete works are before us. Vol. III opens with the editor's interesting preface and contains the *London Reminiscences*, *Confessions of an English Opium Eater* and the *Daughter of Lebanon*. Vol IV. besides the preface, contains *Biographies and Biographic Sketches*. We have already spoken at some length in hearty praise of Professor Masson's careful, conscientious and successful labor in making this collection a most welcome one, in so far as we could judge of it by the first two volumes, and we can but add here that as the work proceeds there is no falling off in its me . It promises to be, when completed, the handiest as well as the best edition of the works of a master whose gorgeous style and whose strange charms of imagery must always be one of the wonders of English literature. Professor Masson's prefaces are models of delightfully helpful essays, clear, well digested, and in every way suited to the purpose they are meant to serve. Each volume has some illustrations. (Macmillan & Co., New York: $1.25 the Vol.)

God in His World, an Interpretation. (Harper & Brothers. $1.50.) It is difficult to describe the charm of this book, tho it unmistakably has a grace of its own. It is quite as difficult to describe its failings, tho their presence is equally obvious. The very subtle line of thought it follows may be responsible for most of them. The author, whose name is not disclosed to the public, proposes to study Christ and Christian life as unfolded, not in Scripture, still less in theology, but in what he calls "reality," by which we understand him to mean the actual events and relations of existence, in human life, in human nature, and as they are expressed in the history of man. This is at best a difficult line to follow, and is complicated yet more in our author's treatment by a touch of mysticism of the Swedenborgian type, which is always ready on the slightest occasion to exchange the part of the investigator for that of the dogmatic, reflective seer. The book is published in the interest of faith, to which the author proposes to bring aid by a door which has hardly been opened before, and which he hopes may prove free from the *à priori* assumptions which count heavily against the ordinary methods of vindicating Christianity. He proposes, however, to follow the freedom of his own choice as to what he will support. Miracles, supernaturalism, the resurrection of Jesus Christ, and many even of the strong points of Calvinism receive his approbation, while the dogma of the final perdition of unbelievers gets no aid from him. He assumes theism; he assumes personal immortality; he assumes supernaturalism; he assumes revelation, and, as we understand him, looks about in the "realities" and relations of actual life for a line of collateral indications or evidences to confirm the believer's faith in them. God, as present before this author's mind, is not the dim revelation of Nature or philosophy, nor the "Unknown God" of St. Paul and Mr. Charles Loring Brace's book, nor even the mystical impress of deity on the human mind. He is God manifest in Jesus Christ, operating in real life, whose divine touch is stamped upon what he calls "reality," or, in other words, on the life and history of man and the world. What he proposes to do is to study it there. This is the significance of the title given to the book, *God in his World*. This is beyond doubt legitimate and valid as a method; but we tremble to think of the enormous learning and rare powers of discrimination required to make it successful; and we fall into despair when we find our author abandoning the method of observation, comparison and critical induction for the reflective dogmatism of a quaint, mystical and rather capricious preacher-prophet. The preaching is gentle, musical and pungent to the ear, but becomes illusive under examination. On the whole the book leaves us in perplexity. It is not pantheistic, as a first glance at the title might lead one to suspect. It does not stand so much on the ground of reasoned knowledge as of unreasoned insight. Of philosophy it has none, and with all his dogmatism the author rarely writes with the full conviction of assured faith. We suspect him of a mild communism like that which some writers have traced in the Gospel of St. Matthew. He has the merit of suggesting an idea and possibly a method. He has the further merit of provoking curiosity by his style, and altogether, his book rises high enough on a difficult line of achievement to compel a sincere regret that it does not rise higher. We lay it down, convinced that there is more in the author's idea or method than he has developed, or at least more than he has made apparent to such divination as we possess.

The *Bibliotheca Sacra* for April comes to hand as we are going to press. We are able to note only three of its contributions, which attract immediate attention. "Primeval Chronology," by Prof. William Henry Green, opens with a re-statement of the position taken by him in his reply to Bishop Colenso in 1863, that the popular chronology of the Bible is based on a select and partial register of ante-Abrahamic names mistaken for a complete one. This position is very fully elaborated and examined in the present number of the *Bibliotheca*, and the conclusion reached that "the Scriptures furnish no data for a chronological computation prior to the life of Abraham; and that the Mosaic records do not fix, and were not intended to fix, the precise date either of the Flood or of the creation of the world." Professor Briggs comes forward in this number with the inquiry, "Have the Quakers Prevailed?" and to show new proof of his previous position that the modern Calvinistic orthodoxy does not represent the position of original Calvinism as to the possible damnation of infants. The paper is very sharp, very bright, and, both as to learning and the ability to use it, is another proof of the formidable qualities of Professor Briggs as an opponent. We have time only to note among the other thoroughly written papers of this number a timely and useful article, "Is Soul a Baseless Hypothesis?" by the Rev. James T. Bixby, Ph.D., of Yonkers ——*The Lutheran Review* for April has a full table of ten contents "The Reflex Influence of Foreign Missions," by the Rev. J. A. Singmaster, of Brooklyn, being the opening number. The *Review* is edited by the Rev. Philip M. Bikle, Ph.D., with the special co-operation of M. Valentine, D.D., L.L.D., E. J. Wolf, D.D., Pres. S. A. Ort, D.D. and Prof. W. H. Wynn, Ph.D. ——*The Cumberland Presbyterian Review* for April, under the editorship of Dr. J. M. Howard, is also at hand. It is well and handsomely published with an eye on the living needs and problems of the denomination, as well as on the broader relations of the Church. We note with pleasure that the Rev. B. Margeson takes up the cudgels in this number and publishes a vigorous defense of Professor Drummond against the charge of implied fatalism which is brought now and then against his theory of law. We note also that the author of the paper on "Geological Time and the Age of Man," J. I. D. Hinds, Ph.D., is not at all disturbed by "geologic periods." We do not, however, understand what he means by describing man as making his advent on this globe "cradled in ice." Does he suppose that the whole globe was frozen up in the glacial period? or does he imagine that man originated in the ice field or along the terminal moraine? It would seem to be a more natural assumption that he existed previously and was driven south by the ice-movement over the grounds thus inhabited by him.

The School Room Guide to Methods of Teaching and School Management. By E. V. De Graff, A.M. (C. W. Bardeen, Syracuse.) This is the seventieth edition of this manual rewritten and revised. The revision consists largely in condensing the additions made in the several editions and in eliminating repetitions. The manual is too well known to require notice, and the present revision will place it upon better ground than it has held before.

History of the Conquest of Peru, with a Preliminary View of the Civilization of the Incas. By William H. Prescott. (John B. Alden. Two volumes. $2 00.) This is a republication, apparently, from the old plates in an inexpensive form of Prescott's well-known work printed, so far as we can see, from the edition of 1847. The type is fairly good and it offers the advantages of a low price edition.

LITERARY NOTES.

The Chautauquan for May opens with a paper by Prof. Edward A. Freeman on "The Making of Italy."

....Ginn & Co. announce *Political Science and Comparative Constitutional Law*, by Prof. J. W. Burgess, of Columbia College.

....The last number of the Riverside Literature Series, published by Houghton, Mifflin & Co., is Macaulay's *Lays of Ancient Rome*.

... *Shakespeariana* for April gives a fac-simile title-page of "Love's Labor's Lost," the first upon which Shakespeare's name appeared as a dramatic author.

....Messrs. A. C. McClurg & Co. announce *Russia: Its People and Its Literature*, a translation of a course of lectures delivered before the Spanish Athenæum of Madrid.

....*Frank Leslie's Monthly* for May has a timely and noteworthy opening article by Douglas Sladen, "Vancouver: a Great Sea Port of the Twentieth Century." Mr. Sladen is not always correct in his deductions in political economy, but his paper is full of facts, suggestive and readable. The wonders of the West seem not exhausted yet.

....In *The Westminster Review* for April, the anonymous writer of "The Origin of Right and Wrong," has done some pretty thorough and clear thinking before putting pen to paper. The useful distinction between the terms "right and wrong" and "good and evil" is maintained. "Prince Bismarck's Position," "Thirty Years of Colonial Government," and "The Commission Debate" are timely contributions in the same number. "The Decline of Divorce" can hardly be called timely; it is, however, a temperate word on a tempestuous question (something to be thankful for nowadays).

....Mr. Swinburne (whom a profane Philistine, more glib than just, once called Mr. Adjective Parles Swinburne) has an essay on Sairley in *The Fortnightly* for April. The author of "Atalanta in Calydon" grows less boisterous in his prose, but even now he occasionally pulls himself together and delivers a repeating war-whoop on the air. In this strain Mr. Swinburne is often as amusing as an American humorist. If you happen to be of his way of thinking the tirade is delicious. "Even those who loathe the Puritans with a loathing equal to that of Butler, may admit, as one at least of their number is ready to do, that if the advent of those brainless and brutish devil-worshipers," etc., etc: think of the author of "Songs before Sunrise" with such unlovely utterances on his lips! One regrets, and remembers with a sigh the quantities of abusive prose with which Milton defiled himself. In the same number Mrs. Lynn Linton, in "Literature, Then and Now," puts in a plea for increased dignity, reserve, sincerity and worthiness among literary workers, comparing our own system of endless puffing and mutual admiration unfavorably with the early days of English letters. Other good papers are "The London Stage" and "Idealism in Recent French Fiction."

BOOKS OF THE WEEK.

Nora's Return. A Sequel to "The Doll's House" of Henry Ibsen. By Ednah D. Cheney. 7¼x5, pp. 64. Boston: Lee and Shepard..... $0 50

Christian Theism. A Brief and Popular Survey of the Evidence upon which it rests; and the objects urged against it considered and refuted. By the Rev. C. A. Row, M.A., Oxon. 8x5¾, pp. viii, 518. New York: Thomas Whittaker..... 1 75

The Seat of Authority in Religion. By James Martineau. 9¼x6¼, pp. vii, 664. New York: Longmans, Green & Co..... 4 00

France and the Republic. A Record of Things Seen and Learned in the French Provinces during the Centennial Year, 1889. By William Henry Haribert. With a Map. 9¼x6¼, pp. cxiii, 515. The same..... 5 00

The Collected Writings of Thomas De Quincey. New and enlarged edition. By David Masson. Volume VI. Historical Essays and Researches. 7¾x5¼, pp. 447. New York: Macmillan & Co..... 1 25

Organic Evolution as the Result of the Inheritance of Acquired Characters according to the Laws of Organic Growth. By Dr. G. H. Theodore Eimer. Translated by J. T. Cunningham, M.A., F.R.S.E. 9¼x6, pp. xxviii, 455. The same..... 3 25

Hereward the Wake. 'Last of the English.' By Charles Kingsley. 9½x6¾. pp. viii, 179. The same..... 25

Love in the Tropics. A Romance of the South Seas. By Caroline Earle White. 7¾x5¼, pp. iv, 130. Philadelphia, Penn.: J. B. Lippincott Co..... 1 00

Recollections. By George Washington Childs. 7¾x5¼, pp. 404. The same..... 1 00

The History of Wisconsin under the Dominion of France. By S. S. Hebbard. 8x5, pp. 178. Madison, Wis.: Midland Publishing Co.....

God and His Little Children: The Blessed State of All who Die in Childhood Proved and Taught as a Part of the Gospel of Christ. By Henry Van Dyke. 7¾x5, pp. vi, 81. New York: Anson D. F. Randolph & Co..... 1 00

Our Inheritance in the Great Pyramid. By C. Piazzi Smyth, F.R.S.E., F.R.A.S. 8x6¼, pp. 432. The same..... 5 00

History of the Westminster Assembly of Divines. By W. M. Hetherington, D.D., LL.D. Edited by Robert Williamson, D.D. 7¾x5, pp. xix. 472. The same..... 2 00

Plant Organization. By R. Halstead Ward, A.M., M.D., F.R.M.S. 9¼x6¼. Boston: Ginn & Co.....

Bright Skies and Dark Shadows. By Henry M. Field. With Maps. 8x5¾, pp. ii, 330. New York: Charles Scribner's Sons..... 1 50

The Wife of the First Consul. By Imbert de Saint Amand. Translated by Thomas Sergent Perry. With a portrait. 8x5¾, pp. vi, 337. The same..... 1 25

Studies in Hegel's Philosophy of Religion. With a chapter on Christian Unity in America. By J. McBride Sterrett. 8¼x5¾, pp. xiii, 343. New York: D. Appleton & Co.....

Mystery of Suffering. By J. R. Brooks, D.D. 7¾x5¼, pp. 167. Chicago, Ill.: Gospel Publishing Co..... 0 50

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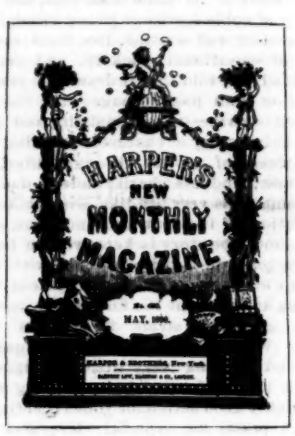

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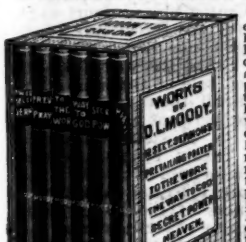

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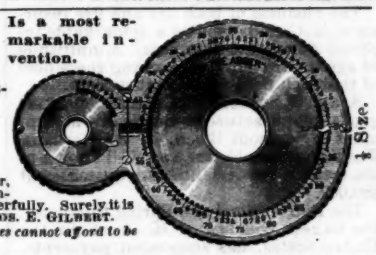

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MONETARY AFFAIRS.

SPECULATION assumed a more confident tone on the Stock Exchange. The main cause of this was that Congress is expected to pass some measure providing for increased silver coinage. All seem agreed upon the necessity for expansion of currency, and any legislation toward that end it is calculated will have a stimulating effect. Whether Mr. Windom's conservative plan will secure Congressional approval, or whether some more radical measure will have to be passed out of concession to Western sentiment, at present matters very little to the average speculator. Consequences are unheeded, while popular faucy is set upon inflation, and for a time even those who see danger ahead seem willing to go with the swim. It is just possible, however, that expectations of the rise from silver inflation may be a trifle exaggerated. In the first place it is probable that any radical silver movement, such as unlimited coinage, would win the Presidential veto, for Mr. Harrison while inclined to concede much to the more radical Western sentiment is not at all likely to put himself under the sway of the silver barons, whose influence great as it is has been much exaggerated. Mr. Windom's bill, in the opinion of experienced bankers, goes as far as is consistent with safety; and any extreme measure will only create an undertone of distrust, whatever the surface indications might appear while the tide of inflation was at the flood.

The local money market was fairly active and easier. Funds are now returning more freely from the interior, and Treasury operations resulted in a gain to the banks, so that in connection with other changes the surplus reserve gained $872,500 last week. The supply of funds has also been augmented by foreign payments for American industrial securities, notably that of the Hammond Meat Company, which resulted in a transfer of heavy amounts from London, the bulk being likety to remain East until the crop seasons begin again. Call loans fluctuated considerably, but the ruling rate was 4@ 4½ per cent. Banks and Trust Companies are not as yet free lenders, and commer-

cial paper continues in limited request, owing to numerous failures in the dry goods trade. Grocery paper, however, is less discriminated against, that trade being in satisfactory condition. Time money is in fair supply at 5 per cent. on good collateral, but lenders are indisposed to make short loans. Another reduction has been made on the Bank of England rate, bringing it down to 3 per cent., the open market rate being 1⅛@1⅛ per cent. The bank continues to increase its holdings of specie, all of which strengthens the situation in London and is producing a more hopeful feeling at that center. This was reflected in a stronger market and increased purchases of American securities.

Foreign exchange was dull and weaker, owing to the increased supply of bankers' bills. The course of our foreign trade has been more satisfactory than anticipated. March exports were again large in spite of the decreased shipments of cotton and oil; the total for the month being $52,554,000 against $49,924,000 the same month last year. The increase was chiefly in breadstuffs, of which we shipped nearly $6,000,000 more than in March, 1889. This increased export demand for our cereals is one of the most encouraging features of the day, and has much to do with sustaining the present advance in wheat. It should not be forgotten, however, that the export season is about drawing to a close. It has been one of the most successful seasons on record; the total for the eight months ending Febrxary 28th being $602,877,000 compared with $506,515,000 the same time in 1889. Our imports have, also, been heavy—$504,663,000 this year as against $483,229,000 last year for corresponding periods—but their growth was much smaller than exports. The season is at hand when the latter usually decline and gold is sent to settle current balances; so that bankers are already calculating upon such a movement. Should London buy our securities more freely, however, gold shipments may be delayed.

Railroad affairs show little change. Efforts to patch up an agreement continue, but without much success, while between some Western points further reductions are being made. Still, it is believed that the situation is not so bad as represented; and in well-informed circles there is apparently much confidence in an easy settlement. Leading officials are working in earnest to secure a lasting peace, hence, the bearish accounts continually sent out from Chicago receive very little attention. The opening of navigation and expectations of a lessened crop movement may have some effect upon earnings, but this is usual, and the railroad business would be in a highly prosperous condition were rates only more satisfactory.

The coal shares exhibited exceptional firmness, Lackawanna leading. The movement was based upon better reports concerning the coal trade, but was accelerated by speculative manipulation. The Southern stocks also came in for a share of attention, and were advanced with comparative ease, as most of the principal lines have had a satisfactory season. The *Chronicle* has published earnings for one hundred and thirthen roads from January 1st to March 1st. The total was $21,828,000, an increase of $2,281,000 over the same time in 1889. The Pacific roads showed large losses; while the trunk lines and the Northwestern properties made splendid gains.

General trade continues quiet, and complaints increase rather than diminish. While a better tone is noted in both the iron and coal trades, there is much grumbling in the woolen and silk industries. Carpet and satinet manufacturers are resorting to short time. The prospect of labor disturbances in connection with the eight hour movement, also exercises a depressing influence upon trade. The old story of plenty of business but little profit is still true.

Silver advanced sharply in London owing to the prospect of silver legislation here and the demand for the rupee in India.

The following is a comparison of the averages of the New York banks for the last two weeks:

	April 19.	April 12.	Differences.
Loans	$409,930,500	$408,605,300	Dec. $2,788,200
Specie	78,198,100	80,104,600	Dec. 908,500
Legal tenders	24,849,400	22,907,500	Inc. 1,441,900
Deposits	406,884,300	410,238,900	Dec. 1,354,600
Circulation	3,681,300	3,671,030	Inc. 10,300

The following shows the relation between the reserve and the liabilities:

Specie	$79,196,100	$80,104,600	Dec. $908,500
Legal tenders	24,849,400	22,907,500	Inc. 1,441,900
Total reserve	$103,545,500	$103,012,100	Inc. $533,400
Reserve requ'd against deposits	102,221,000	102,559,700	Dec. 338,650
Excess of res've above legal requirements	1,324,450	452,400	Inc. 872,050
Excess of reserve April 20, 1889			12,089,850

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4½s, 1891, Registered	108½	109
4½s, 1891, Coupon	108¾	104
4s, 1907, Registered	122	123½
4s, 1907, Coupon	122	123½
Currency 6s, 1895	116	...
Currency 6s, 1896	118½	...
Currency 6s, 1897	121	...
Currency 6s, 1898	124	...
Currency 6s, 1899	126	..

CITY BANK STOCKS.

The reported sales during the past four weeks for city bank stocks were as follows:

American Ex Nat	164¼	Merchants' National	161½
Bank of America	214½	Merchants' Ex. Nat	125
Broadway National	200½	Metropolis	401
Butchers' & Drovers' Nat	196	Nassau	175½
Central National	149	N. Y. Nat. Bank'g A.	245
Chatham National	888	Ninth National	140½
City National	502½	North America	135
Commerce National	212	Park National	205½
Continental Nat	14 ⅛	Phenix National	138
Corn Exchange	247½	Republic National	191
East River National	172½	Saint Nicholas	123½
East Side	114	Seaboard National	148
Fourth National	161¼	Shoe & Leather	160½
Hanover National	551	State of New York	114½
Imp's & Trad'r' Nat.	561	Third National	122¾
Leather Manf'r's Nat.	252	Tradesman's Nat.	112
Mechanics' Nat	268	Twenty-third Ward	104
Mercantile National	222	Western National	110½

COMMERCIAL AND FINANCIAL ITEMS

For the Week ending April 19th.

The stock market during the past week has improved materially. The change gives great confidence in commercial as well as financial circles. The closing prices showed strength with an evident promise of great firmness, with probable advancing prices during the present week.

The money market is much easier, rates being lower through the week than last week, closing, on call loans, at 3 per cent.

The weekly Bank statement did not show that increase in the surplus generally expected.

Bank stocks of the best class continue in great demand at full and advancing prices. A great and very promising change has been made in the official management of the Western National, in effect a complete revolution in its affairs. Chauncey M. Depew, Henry B. Hyde and William C. Whitney have been elected directors. These able men, associated with President Ives, place this bank in a very strong position. We congratulate the stockholders and the public generally in view of these changes. The stock is now in demand at 110¾ to 111, making a total advance of nearly twenty per cent. within the last four weeks. The Bank of Commerce stock closed at 212½ to 213, the Bank of America 215. There is no reason whatever why every bank in this city should not make money rapidly if managed on sound business principles.

Railroad bonds are firm in price and no large amount could be purchased except at quite an advance. Some new bonds are being offered and will doubtless be taken at the prices named by the distinguished bankers in whose hands they are placed for sale.

The demand for wheat, corn and oats has been firm through the week; the market closed a little off on the highest prices of the day.

Provisions have been somewhat irregular through the week, closing at higher prices. The demand has not been very great either for foreign or home market.

Cotton closes weak, notwithstanding the favorable news from Liverpool, where prices are firm at a fractional advance.

The market seems to be well stocked with butter; prices are lower, best Western Creamery selling from 16 to 18 cents, Elgin 19 to 20 cents, good Welsh tubs at 13 to 16 cents. The outlook for prices this summer is not very encouraging to farmers.

Foreign bills of exchange remain unchanged in price with rather a dull market; the posted rates being 4.86 to 4.88 for best sterling. The London money market is very easy indeed; while the bank rate remains at 3 per cent., the street rate is dull at from 1½ to 2½ per cent.

The Chicago grain market continues to be in a very excited state. Wheat closed at one cent higher on a heavy covering of shorts and continued speculative buying for a rise. Reports from New York materially affected the market, the export demand being very great in that city. "Hutchinson" the great speculator in Chicago, seems to be the leader of the great crowd of buyers. Corn has also advanced in price, the week closing firm at half a cent higher; oats advanced at the close ¼; pork and lard closed a shade weaker with slack demand.

A new corporation called The Continental Trust Company, with a capital of $500,000, has been incorporated in this city. Henry A. Oakley, William Potts, William Alexander Smith, William H. Wisner, Hugh N. Camp, Arthur J. Peabody, Gordon Norrie, Charles M. Fry, Robert Olyphant, John C. Havemeyer, Robert S. Holt, Henry M. Taber and William Jay are Trustees of the company.

Earnings of the Northern Pacific Railroad for the second week in April were $421,710, an increase of $33,788 over corresponding period in 1889.

The changes were as follows:

Reserve, increase	$ 872,050
Loans, decrease	2,788,200
Specie, decrease	908,500
Legal tenders, increase	1,441,900
Deposits, decrease	1,354,600

Secretary Windom, in reply to a question addressed to him by Senator Plumb, says that "the operations of the Treasury Department have not been conducted with a view to controlling the finances of the country, but in pursuance of a fixed policy to produce the least possible disturbance of the natural current of events. The purpose of the Secretary has been and is, to pay out for bonds all the available surplus as rapidly as possible." A wise decision that.

Look out for counterfeit $10 bills on the Germania National Bank of New Orleans. The country around about that city is being flooded with these bills.

Senator Hiscock has introduced a bill to provide that national banks may secure their circulation by deposits of Government, State, railway and municipal bonds of at least par market value, and not in default of interest for ten years past, the amount of circulation not to exceed 90 per cent. of the market value of the bonds, except in the case of Government bonds, upon which notes equal to their full face value may be issued.

Forged bonds of Onondaga County, New York, are being floated successfully in various parts of the country. Look out for them.

A dispatch from the City of Mexico states that authority is being sought from the Government to negotiate a loan to pay a debt due the railroads. It is believed that the proposal will be approved by the Mexican Congress without a dissenting vote.

The national debt of England was reduced during the year 1889 more than $40,000,000. This amount added to the reductions of the previous two years make a grand total of about $116,000,000.

Nearly all the large publishing houses in New York engaged in the school-book trade are about to form a trust in this special branch of business. The firms interested in this movement are said to be Ivison, Blakeman & Co., A. S. Barnes & Co., D. Appleton & Co., and Van Antwerp, Bragg & Co., of Cincinnati. The name of the new concern will be the American Book Company. Harper Brothers have not yet determined whether they will join the trust or not. The capital stock, it is said, will be $4,000,000, with liberty to increase to $5,000,000.

Mrs. A. T. Stewart's heirs, the Surrogate has decided, must pay assessments amounting to $225,000 with interest.

The Treasurer of the United States has asked for an immediate appropriation of money with which to strengthen the Government vaults, which now contain $600,000,000. The present vaults are twenty-five years old. The Treasurer employed an expert, who bored a hole through the vault wall in seventeen seconds, and made the hole large enough to crawl through in seventeen minutes.

The business of both life and fire insurance in Canada shows a remarkable increase during the past year. A multitude of agents are now canvassing the whole of that rich field with great success.

S. and G. Susholz, of Schenectady, knit goods manufacturers, made an assignment to Seymour Birch, of Amsterdam. The firm is an old one and well known to the trade. The liabilities are estimated at $80,000.

The Detroit Steel and Spring Company, the largest concern of its kind in the United States, has suspended payments, with liabilities amounting to $300,000.

This year's River and Harbor Appropriation Bill, as completed by the Committee, absorbs a little over $20,000,000 of the surplus. New York Harbor gets $160,000, Harlem River gets a paltry $350,000, and the East River and Hell Gate $200,000. For the Hennepin Canal the sum of $500,000 is set apart. The Mississippi River grand total is $4,002,500, of which $2,600,500 is to be expended by the Mississippi River Commission. The Missouri River is allotted $900,000.

While in St. Paul Mr. Henry Villard was honored with a banquet at the Hotel Ryan by the Twin City Commercial Club, composed of the leading financiers of St. Paul and Minneapolis. After the banquet Mr. Villard unfolded his plans. He said that within the next four years the Northern Pacific will expend over $50,000,000 in the Northwest, chiefly in Montana and Washington, and at the end of that time will own 3,500 miles of main line fully equipped. He said the plans for utilizing the waterfall of the Mississippi at Meeker's Island have been abandoned, and instead he and his colleagues will expend several million dollars in erecting gigantic electric plants in the Twin Cities.

Milk delivered in this city after this date will bring only 2½ cents a quart, instead of 2¾ cents as heretofore. This reduction was brought about by the directors of the Milk Exchange, who met recently in the Mercantile Exchange and reduced the price one quarter of a cent.

A scheme is on foot to establish a gigantic bank in Rome, Italy. Four German bankers will soon go to that city to take steps in the matter.

Judge Sage, of the United States District Court, at Cincinnati, on Tuesday last approved the compromise in the case of Receiver Armstrong against the Fidelity National Bank directors. The claim was for $3,000,000. By the compromise the receiver obtains for the creditors of the bank $450,000.

We learn by a cable dispatch to the New York *Herald* that a sensation has been caused by the arrest of Francis Stubbs, who was at the head of the buying department of the Lister Company (Limited) silk works, said to be the largest in the world. It is charged that he has committed frauds amounting to thousands of pounds. It is expected that other persons will be arrested for complicity in the frauds.

We hear from Boston that if the English stone-cutters who are wanted to take the places of the 1,500 or more American stone-cutters now on strike in New England should attempt to land and go to work they will be arrested for violation of the Alien Contract Labor Law. Is this a free country? As free as it was when our forefathers landed at Plymouth? No!

Collector Phelps, of San Francisco, has received a dispatch from Secretary Windom containing instructions which are intended to prevent Chinese from arriving at this port in transit to Mexican ports, and afterward crossing the border into the United States from Mexico Territory.

The Mercantile Trust Company, of New York, has filed a bill of complaint in equity in the United States Court at St. Louis, asking for the foreclosure of the second mortgage bonds of the St. Louis, Arkansas and Texas Railway Company and an order of sale of the road. This mortgage covers all the track, land, rolling stock and property of all kinds, real and personal, in Missiouri, Arkansas, Louisiana and Texas. Similar proceedings will be commenced at once in Little Rock, Shreveport, Tyler and Waco.

The new owners of the Union Ferry Company property have assumed the direction of that corporation. They have purchased nearly all its stock. The old directors have all, with one or two exceptions, resigned.

The New York and Brooklyn Bridge Company will soon acquire sufficient property at both ends of the bridge to meet all the wants of the public. The receipts of the bridge, it is believed, will soon pay a fair interest on all the capital invested.

Very large sales of real estate have been made during the past week. Prices are steadily advancing to the astonishment of even the most sanguine investors.

Business in Wall Street seems to be going down-hill very fast, according to the following figures, published in the *World*. The total transactions in shares at the Stock Exchange during the past three weeks were in round numbers only $1,766,000; for the same period in 1889 they were $4,371,000, in 1888, $4,874,000; in 1887, $6,347,000. These astonishing figures should be carefully considered.

A cable to the *Herald* from London says Messrs J. S. Morgan & Co. have issued the following circular:

Gentlemen: It is with the greatest regret that we are called upon to announce the death of our respected senior, Mr. Junius Spencer Morgan, which sad event occurred at Monte Carlo on the 8th inst.

In accordance with testamentary and other agreements, the co-partnership at present existing will be continued, Mr. John Pierpont Morgan, of New York, taking his father's interest in the business and becoming a partner in the firm. Begging reference to his signature at the foot, we remain, gentlemen,

Your obedient servants,

J. S. MORGAN & Co.

LONDON, April 17th, 1890.

Mr. J. Pierpont Morgan will continue to be a member of the firm of Drexel, Morgan & Co., and will reside in New York. He sails on the "Britannic" next Wednesday.

Vermilye & Co..

BANKERS AND BROKERS,

16 AND 18 NASSAU STREET, NEW YORK CITY

Dealers in Investment Securities,

BUY AND SELL ON COMMISSION FOR CASH OR ON MARGIN ALL SECURITIES LISTED AT NEW YORK STOCK EXCHANGE.

DEPOSITS RECEIVED AND INTEREST ALLOWED ON BALANCES SUBJECT TO DRAFT AT SIGHT.

Letters of Credit.

We buy and sell Bills of Exchange on, and make cable transfers to, all principal European countries, Australia, St. Thomas, St. Croix and the British West Indies, also make collections and issue Commercial and Traveling Credits, available in all parts of the world.

We also buy and sell all first-class Investment Securities for customers. We receive accounts of Banks, Bankers, Corporations, Firms and Individuals, on favorable terms, and make collection of drafts drawn abroad on all points in the United States and Canada, and of drafts drawn in the United States on foreign countries.

Investment Securities.

Brown Brothers & Co.,
BANKERS, 59 WALL ST., NEW YORK.

FOR SALE—CAERNARVON PLACE, residence of the late Rev. Dr. John W. Nevin, deceased, Lancaster, Pa., situate about ¼ mile west of the city limits, adjoining "Wheatland" (residence of Ex-President Buchanan), and other country places, in a most healthy and invigorating locality, surrounded by charming grounds filled with old-fashioned flowers. The house itself spacious, bright and attractive. No more desirable place could be found for a family wishing a country home, either as a summer or permanent residence. For further information apply to J. B. LONG, Real Estate Agent, Lancaster, Pa.

ROANOKE, VA.,
1882-Population 400. 1890-Population 20,000
Money can be made by investing at once in Roanoke. Increase of population and values unprecedented. Refer to all Banks of Roanoke. Will be glad to answer all correspondence.
FRANCIS B. KEMP & CO., Roanoke, Va.

AMERICAN LOAN AND TRUST COMPANY
OF DULUTH, MINNESOTA.
Created to transact a General Loan, Trust and Annuity Business.
CAPITAL, $500,000 00
Guaranty Deposit with State Auditor, $100,000 00.
First mortgage real estate loans made and guaranteed.
6 PER CENT. DEBENTURES issued by the company secured by first mortgages held by trustees.
5 PER CENT. PAID ON TIME DEPOSITS.
Correspondence solicited from parties desiring to make safe investments.

THEO. S. CASE,
(for 12 years Postmaster)
REAL ESTATE AND LOAN AGENT,
DEALER IN SECURITIES,
New England Building, Kansas City, Mo.
Money loaned at 6 to 8 per cent. interest, semi-annually without cost or risk to owner. Investments made in real estate and notes. Send for pamphlet, "Information to investors."

THE FARNSWORTH LOAN AND REALTY CO.,
Offer carefully selected choice
6% 1ST MORTGAGE LOANS 8%
in Minneapolis, and St. Paul.
Perfect title, absolute security, prompt payment, good character our invariable requirements. Collections free. Send for pamphlet with forms and references East and West.
MINNEAPOLIS, 7% MINNESOTA.

Money is lent here by eastern people who have no more concern for their loans than they have for to-morrow's sunrise.

Why?

Because they know their lender.

We send a pamphlet free.

THE KANSAS CITY INVESTMENT COMPANY,
Kansas City, Missouri; or
Portsmouth, New Hampshire.

Many men can look back and see how they might have invested to their profit in Chicago, Minneapolis or Kansas City. How many will look ahead and invest in some future great city? WHERE? SIOUX FALLS.

In 1878 its population numbered 900

In 1888 its population reached 10,000

In 1889 its population was .. 15,000

It is a Railroad Center.
It is a Commercial Center.
It is a Manufacturing Center.
It has a fine water power.
It has exhaustless quarries of the finest building stone in the world.
Capital invested in new manufacturing industries for the year 1890, already reaches $1,000,000.

Come and see for yourself, or write to

THE NORTHWESTERN INVESTMENT COMPANY,
Sioux Falls, South Dakota.
WM. S. WILLIAMS, Hartford, Conn.

WHIPPLE ACCOUNT BOOK. (Patented.)
Short, simple, compact and economical method of keeping accounts in Banks and corporations of all kinds, such as Investment, Trust, Water and Gas Companies. Cash Book, Ledger and Trial Balance combined in one book.
If you are Treasurer of a Church, Guild, Lodge, Society or Club of any kind, maintained by fees and dues, send for the TREASURER'S GEM, stating number of accounts and how payable. Price, $3.00.
WHIPPLE ACCOUNT BOOK CO., Kansas City, Mo.

The Sedgwick Loan and Investment Co.
WICHITA, Kansas.
Capital, $100,000.
7% Guaranteed First Mortgages.
Coupons paid promptly, semi-annually, at *The National Park Bank, New York City.* For circular, giving references and description of loans, address
W. H. LENDRUM,
56 Broadway, Room 35, Manager New York office.

DULUTH REAL ESTATE.

By reference to a map of the United States and Canada, you will see that DULUTH is the same distance from Buffalo, and all points east, by water, as Chicago; and being more than 300 MILES FARTHER WEST, it has a much larger tributary country, which is in the infancy of development. Duluth is increasing in population at the rate of nearly TEN THOUSAND a year, and such wonderful growth insures a rapid advance in real estate. Write for reading matter, and if you wish to invest, tell us how much, and we will send full information, with maps, etc.
C. E. LOVETT & CO., Duluth, Minn.

CLARKE & CARUTHERS,
INVESTMENT BANKERS
AND
FINANCIAL AGENTS.
We guarantee prompt payment of interest and principle on all securities we offer to investors. Three and five year first mortgage securities 7 and 8 per cent. Correspondence invited.
DENVER, COL.

IRRIGATION INSURES
crops in Colorado. Sure crops make safe loans. Our loans are on irrigated farms, and are SAFE. We guarantee 7 per cent., and payment of Principal when due. Send for our Prospectus.
THE COLORADO FARM-LOAN CO.,
36 Equitable Building, Boston, Mass. | 7 Tabor Block, Denver, Col.
R. E. ORCUTT, Pres. W. H. MITCHELL, Treas.
F. G. PATTERSON, Western Manager.

IOWA LOAN AND TRUST COMPANY,
DES MOINES, IOWA.
The Debentures issued by this Company are recognised by Investors seeking perfect security instead of high rate of interest, as among the safest investments offered to the public.
Refers to
Messrs. Hiram Dewing & Son, New York City.
Messrs. Morton, Bliss & Co., New York City.
Geo. G. Williams, Esq., of the Chemical National Bank, New York City.
F. D. Gray, Esq., of the National Safe Deposit Company, Chicago, Ill.
F. A. Smith, Esq., No. 45 Milk St., Boston, Mass.
Also the Savings Banks and Investors throughout the East.
Correspondence Solicited.
JOHN M. OWENS, President.
H. A. COFFIN, Treasurer.

NEBRASKA LOAN AND TRUST CO.
HASTINGS, NEBRASKA.
Capital, $500,000. Surplus, $130,000.
First Mortgage Real Estate Loans made and guaranteed. Debentures issued by the Company, secured by First Mortgages held by trustees. Interest payable at the Chemical National Bank, New York. No better securities offered investors. Best of Eastern and Western references furnished if desired. Correspondence requested. Write for particulars.
A. L. CLARKE, Pres. E. C. WEBSTER, Treas.
D. M. MCELHINNEY, Vice-Pres. C. P. WEBSTER, Cashier.
H. DEWING & SON, 18 Wall St., Agents.

SECURITY BANK OF MINNESOTA,
MINNEAPOLIS, MINNESOTA.
Capital, $1,000,000. Surplus, 250,000.
Collections promptly made on all points of the Northwest, and remitted for on day of payment.
H. G. HARRISON, PRESIDENT.
HENRY M. KNOX, VICE-PRESIDENT.
F. A. CHAMBERLAIN, CASHIER.
PERRY HARRISON, ASST.-CASHIER.
Correspondence Solicited.

GEO. S. ENGLE & CO.,
Aberdeen, Brown County, Dakota.
We desire an arrangement with some capitalist whereby he will furnish the purchase money and we the opportunity, to purchase one hundred and sixty-acre farms, and divide the profits on a five-year investment. We will have the deed made to the party furnishing the money, and they give back contract to divide with us equally the net profits on sales. Two to three years' crop pays for the land at $10 per acre. We will guarantee ten per cent. on the investment. Land that we can and have obtained title to at from $10 to $15 per acre will soon bring from $25 to $50.

JOHN GUTHRIE, Prest. J. N. STRICKLER, Cash'r
L. H. POUNDS, Vice-Pres. A. T. DANIELS, Sec'y.
THE INVESTMENT BANKING CO.,
Topeka, Kansas.
We make first mortgage loans on approved real estate security. These loans afford the best of security and a profitable rate of interest. Every precaution taken to make our securities equal to any in the market. Send for our book.

HENRI·R·FOSTER
1445 Platte St · ESTABLISHED 1873 · Denver. Colo
REAL ESTATE and LOANS

AL. TOWNSEND & CO.,
Farms, Garden, Fruit and Dairy Lands, City Property.
REAL ESTATE LOAN AGENTS,
Jefferson County Abstracts.
Investments made for non-residents.
1034 15th Street, Denver, Colorado.

6% CITY MORTGAGES 7%
ON
IMPROVED DENVER PROPERTY.
COMPLETED LOANS Ready for Delivery.
Interest paid at N. Y. office.
FRANCIS L. HINE, 96 BROADWAY, N. Y
AGENT FOR
McIntosh & Mygatt, Bankers,
Denver, Colorado

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20 YEARS OF SUCCESS
Without loss to investors a good reason for buying the Debenture Bonds and Mortgage Loans of the
AMERICAN INVESTMENT CO.
CAPITAL AND SURPLUS, $800,000.
Assets, $3,000,000.00. Highest rate of interest consistent with choicest security. Pamphlets free. Address
E. S. ORMSBY, President. A. L. ORMSBY, H. E. SIMMONS, } Vice-Presidents.
150 NASSAU STREET, NEW YORK CITY.

10% SYNDICATE INVESTMENTS 10%
With assured large profits.

8% REAL ESTATE BONDS 8%
With guaranteed interest and profits.

8% FIRST MORTGAGES 8%
City Property, Principal and Interest guaranteed secured as are no other mortgages in the market.
Send for Company Record and Circulars.
THE WINNER INVESTMENT CO.,
WILLIAM H. PARMENTER,
General Agent, 50 State St., Boston, Mass.

SAFE DEPOSIT VAULTS
OF THE NATIONAL PARK BANK
OF NEW YORK.
214 and 216 Broadway.
Entrance through the Bank.

DENVER
RANKS AMONG THE FIRST
of Western cities for real estate investments and loans. It is no longer necessary for Eastern capitalists to take 5 per cent. securities for safety.
Business solicited for mutual profit.
HICKS & BAILEY
1551 Arapahoe St., Denver, Colo.
References: THE INDEPENDENT, People's Savings and Deposit Bank, Denver.

OMAHA
And Eastern Nebraska city and farm loans judiciously placed prove themselves good investments. We offer loans, large and small amounts, netting 6 per cent. and 7 per cent. interest semi-annually, not exceeding 40 per cent. of the value of the property. Principal and interest collected and remitted free. Write for full particulars.
THE McCAGUE INVESTMENT CO., Omaha, Neb.

DENVER
REAL ESTATE Land within five miles from the center of Denver is cheaper than land the same distance from the center of any city of its size and importance in America. Every customer who has purchased Real Estate of us during the past five years has made a profitable investment. Many who have never seen the property have made in from three to five years, 100% Maps and full information furnished upon application to
THE CHAMBERLIN INVESTMENT CO.
DENVER, COL.

8% GUARANTEED LOANS.
COE BROS. & CO.,
914 17th Street, Denver, Colo.
Special attention given to investments for non-residents. Money loaned only on good real estate security.
References: First National Bank, Marquette, Mich Colorado National Bank, Denver, Colo.

GRAYS HARBOR
Washington. The Duluth of the Pacific Coast.
RAILROAD TERMINUS of the Hunt System, now being pushed through to Grays Harbor from the Walla Walla wheat fields. Rich tributory country, wheat, coal, hay and timber. Largest body of government land in Washington, subject to homestead, tributary. Two-fifths of all timber in Washington tributary; the future seat of great lumber manufacturing and other industries.
THE BEST HARBOR north of San Francisco, 18 square miles of anchorage, only 10 miles of towage; 350 miles nearer San Francisco and the worlds markets than Tacoma. Possessed of unparalleled natural resources, Grays Harbor and the Grays Harbor country offers great inducements to settlers, investors and business men. For complete particulars address
GRAYS HARBOR COMPANY,
Grays Harbor, Washington.

THE MIDDLESEX
BANKING COMPANY.
MIDDLETOWN CONN.
PAID CAPITAL, ... $600,000.
Offers 6 per cent. Debentures, secured by deposit of 1st mortgages with the *Union Trust Company* of *New York.* Amount of issue *limited by Law. Connecticut Trustees, Executors, etc.,* can invest in these bonds.

ST. PAUL, MINN.
The value of land in large cities in the West like St. Paul is steadily enhancing and the prospects were never better than at present. If you desire to make an investment in real estate write to
E. S. NORTON,
REAL ESTATE AGENT,
ST. PAUL MINN.

T. B. SWEET, Pres. GEO. M. NOBLE, Vice-Pres.
Kansas Loan and Trust Co.,
TOPEKA, KANSAS.
Paid-up Capital, $500,000.
7% FIRST MORTGAGES 6%
The Old Reliable.
Every loan made is carefully inspected by an experienced Examiner sent from the office of the Company who is paid a salary and not a commission. His report, with all the papers connected with the loan, are carefully reviewed by an officer of the Company before loan is approved. Fifteen years' experience: over $15,000,000.00 negotiated (without loss) for Colleges, Savings Banks, Insurance Cos., Trustees and individuals. Boston office, 46 Congress Street, Geo. M. Stearns, Manager. Philadelphia office, 713 Walnut Street, Wm. B. Wood, Manager.

BAIRD & BRADLEY,
90 La Salle Street, Chicago.
Established.....1857.
REAL ESTATE BOUGHT and SOLD ON COMMISSION.
PROPERTY RENTED and cared for, and remittances made promptly.
TAXES and assessments looked after and paid.
LOANS on First Mortgage for a term of years carefully negotiated.

8% AND ½ PROFITS.
We buy property in name of Client and give contract guaranteeing at least eight per cent. profit in consideration of our receiving one-half of the additional profit made. This is better and safer than Bonds or Mortgages. Write for references and particulars.
RICHARDSON, DAY & CO.,
Duluth, Minn.

SAFEST OF ALL
INVESTMENTS.
First Mortgage Bonds, 7 to 8 per cent. Semi-Annual Interest Negotiated by the W. B. Clark Investment Co., in sums of $200 and upward. Prompt payment of Principal and Interest Coupons made and remitted to lender without charge. BEST LOCATION IN THE UNION. Fifteen Years' Experience. Ample Capital. Wide connections. Refer to the *The Independent.* Send for form, circular and references before you invest elsewhere.
W. B. CLARK INVESTMENT CO.,
Incorporated. Capital $200,000.
Minneapolis, Minn.

KANSAS CITY—THE FUTURE GREAT CENTRAL CITY OF AMERICA.
Offers better Real Estate investments than any other City in the United States.
Real Estate is relatively Cheaper than in any other growing Western City.
Investments of any magnitude can be made to advantage.
Real Estate 8 per cent. bonds for sale.
MILTON F. SIMMONS,
Real Estate Agent, Kansas City, Mo.

6% and 7%
LOANS
On Improved City Property
in the cities of
ST. PAUL AND DULUTH, MINN.
COCHRAN & WALSH
18 Wall St., N. Y.

INVESTMENTS SAFE!
GOOD RATE OF INTEREST!
THE NEBRASKA MORTGAGE and INVESTMENT COMPANY.
FREMONT, NEBRASKA.
Paid-up Capital, $250,000.
7% First Mortgage Bonds, secured by improved Real Estate in the richest agricultural section of the West. Interest payable semi-annually at Kountze Bros., N. Y. City. We sell six per cents guaranteed. Loans are all selected by officers of this company with the greatest care, and are based upon conservative valuations. The officers of this company have had fifteen years' successful experience. We make a specialty of procuring large or small amounts of gilt-edge short-time paper, running three to twelve months, suitable for banks. Correspondence solicited. References furnished upon application.
GEO. W. E. DORSEY, President
C. H. TONCRAY, Vice-President and Manager.

AN UNBLEMISHED RECORD FOR PROMPTNESS IS ESSENTIAL IN A FINANCIAL AGENT.

THE J. B. WATKINS LAND MORTGAGE CO.

BEGAN BUSINESS 1870. Has returned to its investors.... $11,260,245.26
In 1889 it returned to them .. 1,696,636.57

ITS STOCK IS OWNED ALMOST ENTIRELY BY ITS OFFICERS, WHO RESIDE IN THE DISTRICTS WHERE THE LOANS ARE MADE, DEVOTING THEIR PERSONAL ATTENTION TO ITS BUSINESS (THE VALUE OF THESE POINTS CANNOT BE OVERESTIMATED), HENCE THE SUPERIOR RELIABILITY OF ITS SECURITIES.

No investor in it ever had to wait for money due, take land, or anything but cash in full.

Our Debentures are secured by FIRST MORTGAGES ONLY, on lands worth more than three times the amount loaned on them. The Farmers Loan & Trust Co., of New York, holds these Mortgages as Trustee for the Bondholders.

Five Year Debenture Bonds on hand for prompt delivery. Also Savings Certificates for small amounts and short time. Write us at Lawrence, Kansas, or 319 Broadway, New York.

Jan. 1, 1890. ASSETS, - - $4,954,920.36
CAPITAL AND SURPLUS, 1,972,464.34
HENRY DICKINSON, M'g'r.

GUARANTEEING CAPITAL $250,000.
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And get their *Investor's Guide* free and read the profitable experience of the patrons of this House.
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Commercial.

THE DRY GOODS TRADE.

In common with other people the dry goods trade has enjoyed the luxury of an uninterruptedly fine week and in some measure has responded to the change. Not, however, to such an extent as to become in the slighest degree enthusiastic over it, the response, in fact, being scarcely noticeable in commission circles, rather more pronounced with jobbers, but only among retailers is it evident in fair proportions. With a continuance of propitious weather, such as may now be expected, the improvement ought to spread to other branches of the trade. In the mean time agents report a slack demand for spring styles both in specialties and department goods, and altho reports from the South and Southwest are still of improving conditions, re-orders are of moderate extent only. Rather better results have been attained in fall styles of dress goods, in which some fair-sized orders have been booked. Jobbers have seen a slight improvement, in regular trade conditions, owing to fine weather prevailing, but, as has been the case for the past two weeks, the greatest attention has been paid to, and best results in distribution derived from, "drives" in various specialties and not a few standard lines. These during the past week but reproduced the main features already pointed out in previous reports. The most important auction sale of the week was in ribbons, a branch of the dry goods trade which has for some time been in a dull state. A surprisingly large distribution was made at the sale in question and the range of prices came much closer up to the standard market prices than was expected. The market has again been disturbed by a large failure, Messrs. Louis Franke & Co., silk importers and manufacturers suspending with liabilities of nearly one million dollars, and reputed assets fully covering that amount. The statement of John F. Plummer & Co., presented this week, is a most unsatisfactory exhibit and will make the trade very cautious about giving credence to reports of favorable assets in any future failure. Lively interest was created at the close of the week by the report that Messrs. H. B. Claflin & Co. were converting their firm into a joint stock concern.

COTTON GOODS.

In staple cottons an irregular business was done. As a rule orders were but moderate. Brown cottons and denims were in demand for export, and this with the steady advance in the raw material gave firmness to manufacturers' and agents' views, and as a result the recent weakness and irregularity in these goods has quite disappeared. Bleached goods in fine and medium grades moved in moderate lots but lower qualities were neglected. Cotton flannels, corset jeans, sateens, domets, white goods, quilts and fine fancy woven shirtings were all in about average request at previous prices. Print cloths have remained at 3 5 16c. for 64x64's and 2¾c. for 56x60's all week, with a moderate amount of business doing. In prints leading fancy styles were in some slight request at first hands for freshening up jobbers', stocks, but as a rule agents report a restricted business. Printed cotton dress goods also moved slowly out, fine sateens being relatively in best request. Ginghams and woven dress fabrics are without special feature in the regular course of trade, but a "drive" in Westbrook dress ginghams at 6¾c. and 6¾c, by Dunham, Buckley & Co., has had a successful issue.

WOOLEN GOODS.

In the woolens department the only feature relieving the general dullness has been an increase in the orders for fall delivery of dress goods, agents now making an attractive display of leading styles. Seasonable goods have ruled quiet throughout. Men's wear woolens have again been in restricted request, but a freer delivery on account of back orders can be noted. Agents repeat previous prices and in such goods as heavy cassimeres, worsted suitings and coatings deny any undue accumulation of stocks. Low class woolen goods, such as Kentucky jeans, satinets etc., are unaltered, business being slow at previous prices. Miscellaneous woolens are no exception to the general character of this department only a light business passing at former quotations.

READING NOTICES.

TO OUR READERS.

THE cost of THE INDEPENDENT at its regular subscription rate of $3.00 a year is only six cents a week. When the subscriber takes advantage of our club rates and obtains the paper at $2.00 a year the cost per week is only four cents. This sum is ridiculously small for the value received, and there is scarcely a person or a family in the United States who cannot take THE INDEPENDENT on account of its cost. We have known hundreds of cases where the cost of THE INDEPENDENT for a lifetime has been saved to a subscriber by the information given in our columns. By renewing for two years an old subscriber can save $1.00, or by renewing for five years he can save $5.00. A very large proportion of our old subscribers take advantage of our favorable club rates and renew for from two to five years. These rates are, of course, applicable to new subscribers as well, and we invite them to give them their serious consideration. Subscribers are requested to remit direct to us for their renewals instead of doing so through postmasters or subscription agents as very often time is saved and perhaps the loss of one or two numbers of the paper.

CLUB RATES.

Two Subscriptions	$2.50	each.
Three "	2 33	"
Four "	2.12	"
Five or more "	2 00	"

THE INDEPENDENT adopted several years since. the cash plan of doing business, by which we stop the paper at the expiration of the time paid for. If, however, it is not convenient for a subscriber to remit promptly at the expiration of his subscription, we will take pleasure in continuing the paper upon receipt of a postal-card request.

Our Clubbing List with other periodicals for 1890 will be sent free to any one who desires to subscribe for any other papers or magazines in connection with THE INDEPENDENT.

THE ADDER.

REFERENCE is not made to the adder that stingeth, but to the Adder advertised elsewhere in this paper for adding one or two columns of figures: a machine patented by Mr. C. H. Webb, very well known under his *nom de plume* of John Paul. We have had the Adder in daily use in our office for a long time, and can testify to its accuracy and infallibility.

YELLOWSTONE NATIONAL PARK.

IN view of the widespread attention now centered in the Yellowstone National Park, the following expressions from two of the most eminent American citizens, one a scientist and the other a clergyman, are of great interest:

Prof. John Muir, California's distinguished geologist, speaking of this national resort, says: "Situated in the heart of the Rocky Mountains, on the broad, rugged summit of the continent amid snow and ice and dark, shaggy forests, where the great rivers take their rise, it surpasses in wakeful, exciting interest, any other region yet discovered on the face of the globe."

Rev. T. DeWitt Talmage, the eminent divine, says: "After all poetry has exhausted itself, and all the Morans and Bierstadts and other enchanting artists have completed their canvas, there will be other revelations to make and other stories of its beauty and wrath, splendor and agony, to be recited. The Yellowstone Park is the geologist's paradise."

The Northern Pacific, the celebrated Dining-car Route, is the only all-rail line to this region. For copy of "Wonderland," Yellowstone Park Folder, and other illustrated publications, address any Traveling Passenger Agent of the Company, or Chas. S. Fee, G. P. and T. A. N. P. R. R. Co., St. Paul, Minn.—*Adv.*

BRADLEY FERTILIZERS.

Now is the time to prepare for big crops of every kind. No time should be lost. Without fertilizing liberally large crops cannot be expected. Valuable time will be lost, and money too, followed by a winter's disappointment. There is one *sure* way of remedying this great difficulty. Buy at once a good stock of Bradley Fertilizer; use it liberally as directed. Write to the Company at once, 27 Kilby Street, Boston, for Pamphlet and Price-list. When received order *at once*, and then use *at once* some of the very best fertilizers in the country. We know this to be true, by experience.

SHENANDOAH VALLEY ILLUSTRATED.

THE Shenandoah Valley Railroad Company issue a finely illustrated pamphlet descriptive of the Valley of Virginia, famed from the days of Spotswood and the Horse-shoe Knights, and made historic by the deeds of Jackson, Sheridan and other great military chieftains of the late War. The book is a chronicle of a leisurely journey through the uplands of Virginia, with running descriptions of the Caverns of Luray, the Natural Bridge and the Grottoes of the Shenandoah. Hardly a rood of the famed valley is lacking in historic associations, and the map accompanying the publication will guide the visitor to the more famous spots.

Certainly no more interesting region worthy of the attention of the tourist is to be found than the Valley of Virginia.

This company also issues a pamphlet known as the "Shenandoah Valley," and treats entirely upon the great natural resources awaiting development in the Shenandoah Valley of Virginia.

Copies mailed free upon application to

O. HOWARD ROYER,
Gen. P. & P. Agt., Roanoke, Va.
(*Adv.*)

THE HOLDEN HOUSE, Saratoga Springs, will entertain persons attending the Presbyterian General Assembly at reduced rates. House located on Broadway, one block from First Presbyterian Church. Accommodations for One Hundred Guests.

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COSTUMES, SUITS,
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TEA GOWNS. MATINEES,
Wraps, Mantles, Jackets,
ULSTERS & TRAVELLING WRAPS.

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New and Charming Effects of Form and Ornamentation.

☞ This stock is constantly replenished with the best productions as they appear, while adhering rigorously to moderate prices.

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FASHIONABLE SHOES

For Ladies, Gents and Children.

RIDING BOOTS AND LEGGINS.
Latest Novelties in Russet,
SEAL AND ORANGE CALF LEATHER.
25 West 23d St., New York.
GEO. CANTRELL. HARRISON H. CRANE.

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THE LARGEST ESTABLISHMENT
in the World devoted to the Outfitting of
Boys, Girls and Babies,
With everything they wear, from Hats to Shoes.

This being our exclusive specialty, we are prepared to offer greater advantages than establishments where children's clothing is merely a department or side issue.

We serve absent buyers by mail as well as if they were in the store.

Catalogues furnished on application.

60 & 62 West 23d St., N. Y.

The garter should measure three inches less than the limb.

THE Armstrong Mfg. Co.
242 Canal St., N. Y.
Factory, Bridgeport, Ct
MANUFACTURERS OF
The Celebrated
Duplex Ventilated
GARTERS
and
ARMLETS.

Imitators are now placing an inferior article upon the market. Get the genuine reliable goods and take none without our Trade Mark which is on all of our Boxes and also on the clasp of every Garter. Sample pair sent on receipt of 25c. by The ARMSTRONG MFG. CO., Bridgeport, Conn.

CARPETS
AND
UPHOLSTERY GOODS.

MODERATE PRICED CARPETS. We offer a special grade of MOQUETTE and VELVET PILE CARPETS, in which low price and good quality is combined with great DURABILITY and the NEWEST DESIGNS and COLORINGS.

UPHOLSTERY GOODS. The great variety shown in this Department ensures satisfaction to all tastes and styles of decoration.

CRETONNES.

We are now showing one of the finest collections that has been exhibited in this country, in highly decorative floral designs, at very moderate prices.

Samples and Suggestions by Mail.

W. & J. SLOANE,
18th & 19th Sts., & BROADWAY, N. Y.

BLACK GRENADINES AND VEILING.

We are exhibiting this week the largest and most complete assortment of All-silk and Silk-and-wool Brocaded and Striped Black Grenadines ever shown by this house, the prices ranging from $1 to $4 per yard.

Also a full line of Nun's Veilings, hemstitched borders, from 75 cents to $1.75 per yard.

James McCreery & Co.,
Broadway and 11th St.,
New York.

EMBROIDERED ROBES
AT A MERE FRACTION OF
THEIR REAL VALUE.

Ecru Batiste, consisting of 9 yards of plain Batiste and 9 yards of colored trimming (4 1-2 yards of wide and 4 1-2 of narrow), in all, sufficient material for an entire dress.

The trimming can be supplied in the following colors: Ecru, embroidered with red, light blue, navy blue, brown, black, Parisian, or ecru.

Price of entire Robe, $1.98.

EHRICH BROS.,
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THE BEST
WINDOW SHADE ROLLER
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EMPIRE.
Jay C. Wemple Co.,
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ASK FOR THE "GLOVE THUMB"

"Retrognade" Seamed Mitts.
THE VERY BEST MADE. Kept by all Large Dealers.

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Any subscriber of THE INDEPENDENT who would like to have a specimen copy of the paper sent to a friend can be accommodated by sending us, on a postal card the name and address to which he would like the paper sent.

RIDLEYS'

GRAND STREET, N. Y.

Fine Millinery

AND

Straw Goods

Reduced.

FRENCH AND DOMESTIC TRIMMED HATS, BONNETS, TOQUES AND WALKING HATS IN CHANTILLY AND VAN DYKE LACES, FINE MILANS, FANCY LACE STRAW, IN PLAIN AND UNIQUE COMBINATION, TRIMMED WITH NEW MATERIALS, LATEST DESIGNS, ALL COLORS.

3,000 to Select from.

AT $2.73, 2.93, 3.13, 3.43, 3.73 and up.

Laces.

DRAPERY FISH NETS, 45 INCHES WIDE, IN PLAIN, STRIPED AND FIGURED, AT 50 c., 65c., 75c., 89c., $1.00 UP TO $3 00 YARD.

STRIPED AND FIGURED BRUSSELS DRAPERY, 45 INCHES WIDE, AT 75c., 85c., $1.00, $1.25 YARD AND UP.

OUR FLOUNCING STOCK

IS LARGE AND VARIED AND COMPRISES CHANTILLY, GUIPURE, SPANISH AND VALENCIENNES, FROM LOWEST TO HIGHEST PRICE.

BABY CARRIAGE PARASOL COVERS, NOTTINGHAM, APPLIQUE, ORIENTAL, ESCURIAL AND SPANISH, FROM 21c. TO $3.50 EACH.

Millinery Novelties in Nets, Laces, Silks, Velvets, Flowers, Feathers, Ornaments, etc.

Dress Trimmings.

GILT AND SILVER TINSEL TRIMMINGS, 20c., 25c., 29c., 35c. YD.

GILT AND SILVER CORDS, 2c., 4c., 5c., 7c. AND 9c. YD.

LOT COLORED SILK GIMPS, 39c. YD.; WORTH 75c.

JET BEADED HEADINGS, FINE ASSORTMENT, 12½c., 18c., 25c., 30c., 40c. YD.

FINE JET BEADED ORNAMENTS; 9 INCH, 25c.; 10-INCH, 30c.; 12-INCH, 38c.

Ladies' and Misses' Suits, Wraps, Capes and Long Garments.

LADIES' TAILOR-MADE LOOSE FRONT OR VEST JACKETS, IN FINE WHALE RIB OR CHEVRON CLOTH, AT $6.50.

LADIES' WRAPS IN SILK, LACE AND GIMP AT $9.75.

LADIES' CLOTH CAPES, PLAIN AND FANCY, $1.95, $2.50, $3.50.

LADIES' ALL-WOOL CLOTH SUITS, TAILOR FINISH, PUFF SLEEVES, AT $10.00; WORTH $15.00.

MISSES' CLOTH JACKETS, TAN, BLACK, NAVY AND DRAB AT $2.90.

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FOR SPRING AND SUMMER.

This Splendid Double number contains 2,000 Illustrations of the goods to be found in our 85 departments, with prices, the lowest to be found.

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or, what is better still, 50 cents for a Year's Subscription.

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"Strong Slat" Cases and Cabinets, Chases, Stands, etc.
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AT POSITIVE BARGAINS.

500 PIECES ROYAL WILTONS.
PIECES WILTON VELVETS.
PIECES BODY BRUSSELS.
PIECES EXTRA SUPER INGRAINS.
TO CLOSE OUT QUICKLY.

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Fine Japanese and Chinese Straw Mattings. Largest stock in the city.

OUR OWN DIRECT IMPORTATION.

White, Red Check and Fancy Patterns from $4 per roll of 40 yards. Also fine seamless Japanese Mattings at $8 per roll.

100 pieces Warehouse Samples, finest quality, not regularly numbered, at greatly reduced prices.

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100 pieces of Furniture Tapestries at $1 50; worth $3 per yard.

LACE CURTAINS.

1,000 pairs Renaissance Lace Curtains from $3 50 per pair.

SUN FAST HOLLAND WINDOW SHADES a specialty.

Also a complete line of Parlor

FURNITURE

in suits and odd pieces, our own upholstering, at popular prices.

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SIXTH AVE., 13TH AND 14TH STS., N. Y.

FINE FURNITURE, CARPETS,
AND
UPHOLSTERY GOODS
PRICES LOWER THAN ANY OTHER HOUSE IN THE TRADE.

ESTABLISHED 50 YEARS.

10,000 ROLLS

New China Mattings

ON HAND AND NOW LANDING,
EX-SHIPS "JOSEPHUS," "SEA WITCH," "WM. H. CONNER" AND "ROBERT S. BESNARD."

Comprising one of the most complete assortments of Matting to be found in the country, from cheap to the very finest quality imported.

OVER 500 PATTERNS.

ALSO

1,000 ROLLS, stained by water on the voyage of importation, at a great sacrifice.

H. P. WILLIAMS & CO.,
250 CANAL STREET, NEW YORK.

Ice Cream Made at Home

cheaply and quickly by using a Triple-Motion White Mountain Freezer.

Covered Gearing, Waterproof Tubs, Durable Cans, Malleable Iron Beaters coated with tin, and the Triple Motion are only a few of the many desirable features of this famous Freezer.

Will freeze in one-half the time of any other freezer and produce cream of the finest quality.

For sale by wide-awake, enterprising tradesmen the world over. Inquire for the "White Mountain" of your local dealer in house-furnishing goods.

"FROZEN DAINTIES." Mailed free on application.

A book of choice receipts for Ice Cream, Sherbet, Water Ices, etc., packed with each freezer this season.

THE WHITE MOUNTAIN FREEZER CO.,
146 Hollis St., Nashua, N. H.

O'NEILL'S,

6TH AVE., 20TH TO 21ST ST.,

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This week we shall present a specially attractive line of fine

TRIMMED BONNETS AND HATS.

All the new combinations in Braids and Flowers and Trimmings. Also a full stock of

LADIES,' MISSES' AND CHILDREN'S

Untrimmed Hats

suitable for Dress, School or Seaside wear.

SPECIAL NOTICE.

We are showing an elegant assortment of Ladies' Imported Dresses in all the new materials and latest styles at remarkably low prices.

A choice selection of Tea Gowns in a variety of cloths,

$3.98, $4.98 and $6.98.

Ladies' Traveling Garments in Striped, Plaid and Plain cloths,

$6.98, $8.98 and $10.75.

2,500 Ladies' Black and Colored Cloth Jackets, Tailor made,

$2.98, $4.98 and $6.98.

400 very fine London-made Jackets with or without vest, loose front, Reefers, in black and all the new colors, unlined and lined with Satin,

$9.75; worth $16.50.

Beaded Wraps with deep Fringe to match,

$3.98, $4.98, $6.98 and $8.75.

SPECIAL BARGAINS

Ladies' Cloth Capes,

$1.98; worth $3.75.

Ladies' Imported Cloth Capes,

$3.98, $5.98, $8.75 and $12.75.

Ladies' Fine Imported Silk Wraps, richly beaded and deep Fringe to match,

$24.95; worth $69.00.

Ladies' Black Silk Wraps, trimmed with Passementerie and Lace,

$12.75, $19.75 and $29.75.

Insurance.

CHILDREN'S ENDOWMENTS.

A CANADIAN clergyman sends us, with request for an opinion, some circulars of the Canadian Educational Endowment Association of Toronto, E. E. King, M.D., President; A. E. Gammage, Secretary and General Manager. One circular is addressed to clergymen, and offers to remit the usual entrance fee on all shares taken by them during the next thirty days. The object is "to endow children with a fund to promote their culture and education." Any child, at any age from birth to sixteen, may be endowed with from one to ten shares, but not for a shorter term than four years. Each share shall mature when the beneficiary is 12, 14, 16, 18, or 21, and the endower must elect which one of these ages he chooses at the time of making the application. An entrance fee of $5 per share is to be paid at the start, and annual dues of $2 per share are to be paid at the start and at the beginning of each subsequent year. The premium rates are:

Age at start.	Quarterly premiums.	Age at start.	Quarterly premiums.
Birth	$3 00	6 years	$4 50
1 year	3 25	7 years	4 75
2 years	3 50	8 years	5 00
3 years	3 75	9 years	5 25
4 years	4 00	10 years	5 50
5 years	4 25	11 to 16 years	5 75

This 6-page folding circular, under the head of "earnings," says that "each share shall draw ten cents a day from the date of issue to maturity," but that no share shall be entitled to more than 75 per cent of the amount of one quarterly premium; also, if this 75 per cent. is not enough to pay the ten cents a day "the deficiency shall be paid from the surplus in the reserve fund." There is not even an intimation, in this circular, what amount of endowment is to be paid; but in another circular, under the head of "example of profits by endowing a child with one share," we find some figures thus:

Age at starting.	Quarterly premium.	Age at maturity.	Amount to be returned.	
1 year	$3 25	12 years	$401 50	$364 99
2 years	3 50	14 years	438 00	329 31
4 years	4 00	18 years	511 00	412 56
5 years	4 25	21 years	584 00	672 25

The last column we have added, by treating the quarterly payments as equivalent (which they are not for interest purposes) to an annual payment in advance, and compounding them at 10 per cent., merely for a comparison.

In the folding circular we find that if any endower dies before the transaction has matured, "any friend or guardian" may take the matter up and continue the payments; or the Association, instead, will pay to the child's legal representatives within sixty days after giving notice of the endower's death, "one-half of the earnings of such share held for such beneficiary at the time of such death." What such earnings will then be, or will probably be, or are likely or liable to be, there is no intimation. What will happen if the endowed child instead of the endowing adult dies is also passed over by this circular in silence; but the special circular to the clergy says: "You will observe that the objects of the Association are to provide a fund for the endowment of children to be paid to them at a certain age, IF LIVING, to aid in completing their education or culture." [Emphasis as in circular.]

The Educational Endowment Association, of Minneapolis, is quite unlike the above in its details. It claims to have been seven years in existence; J. A. Steele, M.D., is President, and J. Merritt is Secretary. Any child under 21 may be endowed, and with an unlimited number of shares. The charge is uniform, without regard to age of entry; "but the values as an investment depends upon the length of time the certificate remains in force; in 8 years it is 12 9-10 per cent., in 10 years 13 9-10 per cent., and in 12 years 15 per cent., simple interest investment, and no chance for loss either by death or lapse." Here we quote the language of the circular, and it appears that a term of either 8, 10, or 12 years must be chosen by the endower at the start. There is an entrance fee of a dollar per share, and there are annual dues of a dollar per share. The assessment is the same always and for all ages of children at time of starting; it is a dollar a month per share. The following is given as cost and withdrawal value (or endowment) of one share on each of the three terms of maturity:

	1 yr.	2 yrs.	3 yrs.	4 yrs.
Paid in	$12	$24	$36	$48
To be withdrawn	6	18	36	53.76
	5 yrs.	6 yrs.	7 yrs.	8 yrs.
Paid in	$60	$72	$84	$96
To be withdrawn	69	84.96	101.64	145.48

	1 yr.	2 yrs.	3 yrs.	4 yrs.	5 yrs.
Paid in	$12	$24	$36	$48	$60
To be withdrawn	6	18	36	53.76	69
	6 yrs.	7 yrs.	8 yrs.	9 yrs.	10 yrs.
Paid in	$72	$84	$96	$108	$120
To be withdrawn	84.96	101.64	119.04	137.16	209.34

	1 yr.	2 yrs.	3 yrs.	4 yrs.	5 yrs.	6 yrs.
Paid in	$12	$24	$36	$48	$60	$72
To be withdr'n	6	18	36	53.76	69	84.96
	7 yrs.	8 yrs.	9 yrs.	10 yrs.	11 yrs.	12 yrs.
Paid in	$84	$96	$108	$120	$132	$144
To be withdr'n	101.64	119.04	137.16	156	175.56	273.67

Interest, at maturity, is said to be at the rates—simple—just stated above.

At the end of any year after his date of starting, any member may withdraw, by giving thirty days' notice. If withdrawing during the first year, 50 per cent. of the assessments he has paid will be returned to him; if during the second year, 75 per cent.; if at the end of the third year, all his assessments; if at the end of the fourth or any subsequent year, all his assessments, with 6 per cent. interest. In case of death of the endower, all assessments paid in up to that time will be refunded, or any legally appointed guardian may assume the contract and go on with the payments; in case of the child's death, all the assessments paid will be returned, or the endowment contract may be transferred to another child.

As for the Canadian scheme, it is plain that the gist of it is a sort of Tontine speculation upon the chances of life for children, and of course the limitation of shares to ten is intelligible, because 100 shares divided among ten lives would have ten times the probability of forfeiture which they would have if all staked on a single life. On the contrary, the Minneapolis scheme appears to be devoid of speculative features. The maximum promise, which is of course on the matured shares, is only 7 or 8 per cent. compound interest on the assessments, leaving for the Association sundry fines and fees, besides a portion of the assessments on shares of parties who may tire out and withdraw; so that we see no reason why the promise made cannot be carried out, financially speaking. On the side of the public, however, we do not see any marked inducements; but we have sketched the plan as set forth, and each may judge for himself.

In the other plan, we frankly admit, there may be a fair speculative chance and a contingent advantage. As a question of money, it may perhaps be expedient—and as gratifying the speculative bent in human nature it may be attractive—to make a stake upon a child's life for the purpose of helping its education if it lives; the absolute loss of a sum of money is risked, if the child dies, against the winning of a larger sum if it lives. Repulsive as this may seem, as being gambling upon human life, it is not gambling in human life; that is, there is no "moral hazard" in the usual sense, because the one who has the child in charge will lose all unless it lives. Whether such an application (or perversion), of insurance is on the whole on the side of good morals we do not now consider.

As between these two particular schemes, the Canadian one—which we must not be understood as even remotely indorsing—strikes us as not being attractive enough as a speculation; the Minnesota one also seems hardly attractive enough as an investment.

THE NEW YORK LIFE REPORT FOR 1889.

PARTS II and III, forming Vol. 2 of the N. Y. Insurance Report for 1889, were received at this office a week or two ago, following the first volume, which has been here quite a number of weeks. The date of the Life volume is March 31st, and the first noticeable thing is the earliness of transmission and publication. Low-water mark in this particular was attained during the term of Mr. William Smyth, who brought out his very perfunctory reports as late as August; and for his promptness, as well as for his efficiency in general, the present incumbent, Mr. Maxwell, deserves emphatic approval.

The number of companies in this State is increased, by the advent of the Commercial Union, to an even dozen. The number and amount of policies in force was at its maximum in 1871, when there were 39 companies in the list, only 2 having then disappeared from it; number and amount of policies declined until 1880, in which year began an increase which has since gone on uninterruptedly, and the aggregate is now 623,260 and $1,971,314,910, which is not far from double what the 39 companies had in 1871. The course of the outside companies operating here is substantially the same. In 1872 they were 27 in number, having outstanding 417,754 policies, for $1,062,771,773; now they are 18, with 516,634 policies, for $1,178,382,401. This continuous and remarkably sustained growth during the last twelve years is a sufficient comment upon the boasts of the assessment organs that "the natural-premium system" is working great havoc with life insurance.

As usual, the co-operatives occupy one-half the volume. The list of names numbers 168, of which about 125 belong in this State. The companies have their operations set forth in eleven statistical tables; the co-operatives are let off with a single one, giving only receipts from members and otherwise, payments for claims and for expenses, and the numbers of certificates written and terminated in 1889, with the number in force at end of 1889 and 1888. As usual—due to the tender defectiveness of the laws—the information in the detailed reports from the societies is so meager and so variable that the labor of extracting and compiling it is too little promising of results.

The process of dissolution goes steadily on among these societies, altho it is so nearly the same in all cases, and the amounts involved are often so trivial, comparatively, that we do not even mention one-half of them; and (as already remarked more than once) we do not undertake to even keep familiar with these concerns by name—life is too short and too busy, and it is too much like giving names to and following the flitting of insects in the sunshine. A favorite form of going out of the field is by transference to another society, and, a year ago, the Department was able, by an amendatory act procured just in time, to stop the transfer of one Society to another, located in the South, which was not authorized to do business here; this amendatory act prohibits transferring any assets to or reinsuring any part of risks in, any unauthorized concern, and the first application of it was made, on the day of its enactment, to the case in question.

SOMEBODY sends a little yellow folding circular of the Guardian Endowment Society, of Boston, and writes on the margin, "Does Massachusetts allow tramps to start endowment insurance associations?" We regret the necessity of saying that Massachusetts has thrown wide open the gate to the people who live upon the credulity of others by offering to give three or four dollars for one. This circular declares that "an average of fifty to seventy-five cents a week will return $200 in three years." That is, multiply twenty-six or thirty-nine by three and the product is $200. Those who think so can try it for themselves, if they refuse to be satisfied in any other way. And so long as Massachusetts is determined to let her citizens be cheated by these schemes we are glad to see that the number of the schemes is fast multiplying—the faster the folly rushes the sooner it will be over.

INSURANCE.

1851. THE 1890

MASSACHUSETTS
MUTUAL LIFE
INSURANCE COMPANY
OF SPRINGFIELD, MASS.

39 Years of Succesful Experience.
PURELY MUTUAL.

Every policy-holder a stockholder and entitled to participate in distributions of surplus.
The Mass. non-forfeiture applies to all policies, and contains the most liberal features ever before offered. Examine its merits before insuring your life.

ACTIVE AGENTS WANTED.

M. V. B. EDGERLY, President.
HENRY S. LEE, Vice-President.
JOHN A. HALL, Secretary.

The 30th
Annual Statement
of the
Equitable
Life
Assurance
Society

may be obtained on application. The following are the principal items of the account:

ASSETS, . $107,150,309
LIABILITIES, 84,329,235
SURPLUS, . $22,821,074

Income, $30,393,288
Paid Policyholders $11,842,858
In 1889.
New Assurance, $175,264,100
Outstanding Business, $631,016,666.

Send for Illustrations of the Society's Twenty-Year Tontine policies, showing at maturity cash surrender values equal to a *return of all premiums paid*, with *compound interest* of from 3 to 5 per cent. per annum *added*.

The Free Tontine

Policy is a *simple promise to pay*, and has *no conditions on the back*.

The Society also issues a

Bond

under which a *safe* and *profitable* INVESTMENT is combined with *the most liberal form* of LIFE ASSURANCE *extant*.

This bond is payable at maturity in *cash* or may be *extended* at *interest*.

Henry B. Hyde, President.
J. W. Alexander, Vice-Prest.

STATE MUTUAL
Life Assurance Company of Worcester, Mass.
A. G. BULLOCK, President.
January 1st, 1890.

ASSETS	$5,659,204 46
LIABILITIES	4,803,311 00
SURPLUS (Mass. Standard)	$855,893 46

Cash surrender values stated in every policy, and guaranteed by the Massachusetts Non-Forfeiture law.

NEW YORK OFFICE, 189 Broadway,
C. W. ANDERSON, Gen. Ag't.

CONNECTICUT GENERAL
Life Insurance Company,
HARTFORD, CONN.

ASSETS, Jan. 1st, 1890,	$1,960,482 49
Liabilities,	1,484,802 70
Surplus to Policy-holders,	$475,679 70

Thomas W. Russell, Pres't.
F. V. Hudson, Sec'y.

PENN MUTUAL LIFE
Send to Home Office, 921 and 923 Chestnut Street, Philadelphia, for description of new plans and features.

PENN MUTUAL LIFE

1829 Charter Perpetual. 1890
FRANKLIN
Fire Insurance Company of Philadelphia.

Capital	$400,000 00
Insurance Reserve	1,765,294 71
Unpaid Losses, Dividends, etc.	39,037 80
Net surplus	970,024 53
Total Assets, Jan 1st, 1890	$3,174,357 04

OFFICERS:
JAS. W. McALLISTER, President.
FRANCIS P. STEEL, Vice-President.
EZRA T. CRESSON, Secretary. SAMUEL W. KAY, Assist. Secretary.
AGENCY DEPARTMENT,
GEORGE F. REGER, Manager, Philadelphia, Pa.

J. M. ALLEN, President.
W. B. FRANKLIN, Vice-President.
F. B. ALLEN, 2d Vice-President.
J. B. PIERCE, Secretary and Treasurer

THE AMERICAN FIRE INSURANCE CO., Philadelphia
EIGHTIETH ANNUAL STATEMENT.

Cash capital	$500,000 00
Reserve for reinsurance and all other claims	1,8[illegible]
Surplus over all Liabilities	40[illegible] 79
TOTAL ASSETS, January 1st, 1890.	$2,[illegible]

THOMAS H. MONTGOMERY, President.

SPECIMEN COPIES.

Any subscriber of THE INDEPENDENT who would like to have a specimen copy of the paper sent to a friend can be accommodated by sending us, on a postal card, the name and address to which he would like the paper sent.

STATEMENT OF
The Mutual Life Insurance Co. of New York,
RICHARD A. McCURDY, PRESIDENT,
For the year ending December 31st, 1889.

Assets,	$136,401,328 02
Increase in Assets,	$10,319,174 46
Surplus,	$9,657,248 44
Increase in Surplus,	$1,717,184 81
Receipts,	$31,119,019 62
Increase during year,	$4,903,087 10
Paid Policy-Holders,	$15,200,608 38
Increase during year,	$473,058 16
Risks assumed,	$151,602,483 37
Increase during year,	$48,388,222 05
Risks in force,	$565,949,933 62
Increase during year,	$83,824,749 56
Policies in force,	182,310
Increase during year,	23,941
Policies written in 1889,	44,577
Increase over 1888,	11,971

THE ASSETS ARE INVESTED AS FOLLOWS:

Real Estate and Bond & Mortgage Loans,	$69,361,013 13
United States Bonds and other Securities,	$50,323,469 81
Loans on Collateral Securities,	$9,845,500 00
Cash in Banks and Trust Companies at interest,	$2,988,632 70
Interest accrued, Premiums deferred and in transit, etc.	$3,881,812 29
	$136,401,328 02

Liabilities (including Reserve at 4%), $120,744,079 58

I have carefully examined the foregoing statement and find the same to be correct.
A. N. WATERHOUSE, Auditor.

From the Surplus above stated a dividend will be apportioned as usual.

Year.	Risks Assumed.	Risks Outstanding.	Assets.	Surplus.
1884	$34,681,420	$351,789,285	$103,876,178 51	$4,743,771
1885	46,507,139	368,981,441	108,908,967 51	5,012,634
1886	56,832,719	393,809,203	114,181,963 24	5,643,568
1887	69,457,468	427,628,933	118,806,851 88	6,294,442
1888	103,214,261	482,125,184	126,082,153 56	7,940,063
1889	151,602,483	565,949,934	136,401,328 02	9,657,248

NEW YORK, January 29th, 1890.

BOARD OF TRUSTEES.

Samuel E. Sproulls, Lucius Robinson, Samuel D. Babcock, George S. Coe, Richard A. McCurdy, James C. Holden, Hermann C. von Post, Alexander H. Rice, Lewis May, Oliver Harriman, Henry W. Smith, Robert Olyphant, George F. Baker, Jos. Thompson, Dudley Olcott, Frederic Cromwell, Julien T. Davies, Robert Sewell, S. Van Rensselaer Cruger, Charles R. Henderson, George Bliss, Rufus W. Peckham, J. Hobart Herrick, Wm. P. Dixon, Robert A. Grannis, Nicholas C. Miller, Henry H. Rogers, Jno. W. Auchincloss, Theodore Morford, William Babcock, Preston B. Plumb, William D. Washburn, Stuyvesant Fish, Augustus D. Juilliard, Charles E. Miller, James W. Husted.

ROBERT A. GRANNISS, - - Vice-President.
ISAAC F. LLOYD, 2d Vice-President. WILLIAM J. EASTON, Secretary.
A. N. WATERHOUSE, Auditor. FREDERICK SCHROEDER, Assist. Secty.
EMORY McCLINTOCK, LL.D., F. I. A., Actuary.
JOHN TATLOCK, Jr., Assistant Actuary. CHARLES B. PERRY, 2d Assistant Actuary
FREDERIC CROMWELL, - - Treasurer.
JOHN A. FONDA, Assistant Treasurer. WILLIAM P. SANDS, Cashier
EDWARD P. HOLDEN, Assistant Cashier.
WILLIAM G. DAVIES, Solicitor. WILLIAM W. RICHARDS, Comptroller.
MEDICAL DIRECTORS
GUSTAVUS S. WINSTON, M.D., WALTER R. GILLETTE, M.D., E. J. MARSH, M.D.

WASHINGTON
LIFE INS. CO. OF NEW YORK.

W. A. Brewer, Jr., Prest.

In this company policy-holders have the advantage over those of all other companies, in Non-forfeitable dividends to keep their policies in force.
See Charter.
OFFICE:
21 Courtlandt St.

NIAGARA
Fire Insurance Company,
135 BROADWAY, NEW YORK.
ORGANIZED 1850.
Semi-Annual Statement Jan. 1st, 1890.

CASH CAPITAL	$500,000 00
Reserve for Reinsurance	1,298,632 04
Reserve for all other liabilities	302,519 91
Net Surplus	389,502 07
Assets	$2,490,654 02

Policy-holders in this Company have increased Protection under the Guaranties of the
NEW YORK SAFETY FUND LAW.
PETER NOTMAN, President.
THOS. F. GOODRICH, Vice-President.
WEST POLLOCK, Sec. GEO. C. HOWE, Asst. Sec.

THE
MANHATTAN
LIFE INS. CO., OF NEW YORK.
1850. (39 YEARS.) 1889.

General Agents and Canvassers wanted for desirable territory, to whom permanent employment and liberal compensation will be given. Address
JAMES M. McLEAN, President.
J. L. HALSEY, 1st Vice-Pres't.
H. B. STOKES, 2d Vice-Pres't.
H. Y. WEMPLE, Secretary.

New England Mutual
LIFE INSURANCE CO.,
Post Office Square, Boston, Massachusetts.

ASSETS, Dec. 31st, 1888	$19,724,538 45
LIABILITIES	17,288,348 72
	$2,436,189 73

LIFE RATE ENDOWMENT policies are issued at the life rate premium.
Annual Cash distributions are paid upon all policies.
Every policy has indorsed thereon the cash surrender and paid-up insurance values to which the insured is entitled by the Massachusetts Statute.
Pamphlets, rates and values for any age sent on application to the company's Office.

BENJ. F. STEVENS, President.
JOS. M. GIBBENS, Vice.-Pres.
S. F. TRULL, Secretary.
WM. B. TURNER, Asst. Sec.

1850. 1890.
THE UNITED STATES
Life Insurance Company,
IN THE CITY OF NEW YORK.

RECORD FOR 1889.
Increase in Assets,
Increase in Surplus,
Increase in Policies Issued,
Increase in Business Written,
Increase in Insurance in force.

GEO. H. BURFORD, President.
C. P. FRALEIGH, Secretary.
A. WHEELWRIGHT, Assistant Secretary.
WM. T. STANDEN, Actuary.

EXAMINE THE MANIFOLD ADVANTAGES OF THE
"LOW RATE TERM PLAN"
of this Company. It is easier to place insurance on this plan than on any plan ever before offered, and the policy itself is the most liberal and equitable contract consistent with recognized business principles.
THE MARKED SUCCESS already achieved by this plan shows that it fills a want long felt by the insuring public.
GOOD AGENTS, desiring to represent the Company, are invited to address J. S. GAFFNEY, Superintendent of Agencies, at Home Office.

HANOVER
Fire Insurance Company,
40 NASSAU STREET, N. Y.
Seventy-fifth Semi-annual Statement, showing the condition of the Company, Jan. 1st, 1890.

Cash Capital	$1,000,000 00
Reserve for Re-insurance	890,026 63
Reserve for all other Liabilities	140,862 12
Net surplus	52[illegible],934 72
Total Assets	$2,5[illegible]9,823 47

I. REMSEN LANE, Pres't.
CHARLES L. ROE, Vice Pres't and Sec'y.
CHARLES A. SHAW, Ass't Sec'y.
THOMAS JAMES, General Agent.

OFFICE OF THE
ATLANTIC
MUTUAL INSURANCE COMPANY,
NEW YORK, January 24th, 1890.

The Trustees, in Conformity to the Charter of the Company, submit the following Statement of its affairs on the 31st of December, 1889.

Premiums on Marine Risks from 1st January, 1889, to 31st December, 1889		$4,116,629 40
Premiums on Policies not marked off 1st January, 1889		1,386,134 87
Total Marine Premiums		$5,502,764 27
Premiums marked off from 1st January, 1889, to 31st December, 1889		$4,144,943 13
Losses paid during the same period	$2,553,606 44	
Returns of Premiums and Expenses	$795,967 75	

The Company has the following Assets, viz.:

United States and State of New York Stock, City, Bank and other Stocks	$7,274,315 00
Loans secured by Stocks and otherwise	2,084,400 00
Real Estate and Claims due the Company, estimated at	1,024,000 00
Premium Notes and Bills Receivable	1,452,960 24
Cash in Bank	271,8[illegible]1 00
Amount	$12,107,576 24

Six per cent. interest on the outstanding certificates of profits will be paid to the holders thereof or their legal representatives on and after Tuesday, the fourth of February next.

The outstanding certificates of the issue of 1885 will be redeemed and paid to the holders thereof, or their legal representatives, on and after Tuesday, the fourth of February next, from which date all interest thereon will cease. The certificates to be produced at the time of payment, and canceled.

A dividend of Forty per cent. is declared on the net earned premiums of the Company for the year ending 31st December, 1889, for which certificates will be issued on and after Tuesday, the sixth of May next.

By order of the Board,
J. H. CHAPMAN, Secretary.

TRUSTEES:

J. D. JONES, W. H. H. MOORE, A. A. RAVEN, JOSEPH H. CHAPMAN, JAMES LOW, WM. STURGIS, BENJAMIN H. FIELD, EDMUND W. CORLIES, WILLIAM DEGROOT, WILLIAM H. WEBB, HORACE GRAY, WILLIAM E. DODGE, JOHN L. RIKER, GEORGE BLISS, C. A. HAND, JOHN D. HEWLETT, CHARLES P. BURDETT, HENRY E. HAWLEY, CHAS. H. MARSHALL, JAMES G. DE FOREST, CHAS. D. LEVERICH, N. DENTON SMITH, EDW. FLOYD-JONES, GEORGE H. MACY, LAWRENCE TURNURE, WALDRON P. BROWN, ANSON W. HARD, ISAAC BELL, THOMAS MAITLAND, IRA BURSLEY, JAMES A. HEWLETT, GEORGE L. NICHOLS, GUSTAV AMSINCK, WILLIAM G. BOULTON, RUSSELL H. HOADLEY, JOSEPH AGOSTINI, GEORGE W. CAMPBELL, VERNON H. BROWN.

JOHN D. JONES, President.
W. H. H. MOORE, Vice-President.
A. A. RAVEN, 2d Vice-President

Continental
FIRE INSURANCE CO.

OFFICES, Continental Buildings. { NEW YORK, 100 BROADWAY. Brooklyn, cor. Court and Montague Sts. and No. 106 Broadway, E. D.

Reserve for re-insurance	*$2,470,343 24*
Reserve ample for all claims	*275,726 78*
Capital paid in in Cash	*1,000,000 00*
Net surplus	*1,471,703 89*
Total Assets, Jan. 1st, 1890	*$5,217,773 91*

This Company conducts its business under the Restrictions of the New York Safety Fund Law.

DIRECTORS.

WM. L. ANDREWS, SAMUEL D. BABCOCK, HIRAM BARNEY, GEORGE BLISS, CHARLES H. BOOTH, HENRY C. BOWEN, JOHN CLAFLIN, JOHN H. EARLE, JAMES FRASER, AURELIUS B. HULL, WM. H. HURLBUT, BRADISH JOHNSON, H. H. LAMPORT, WM. G. LOW, EDWARD MARTIN, RICHARD A. McCURDY, ALEXANDER E. ORR, ALFRED RAY, WM. M. RICHARDS, JOHN L. RIKER, HENRY F. SPAULDING, WILLIAM H. SWAN, LAWRENCE TURNURE, THEO. F. VAIL, J. D. VERMILYE, JACOB WENDELL.

F. C. MOORE, President.
CYRUS PECK, Vice-Pres't and Sec.
HENRY EVANS, 2d Vice-Pres't and Sec'y Agency Dept.
CHAS. H. DUTCHER, *Sec'y Brooklyn Dept.*
EDWARD LANNING, *Ass't Secy.*

"MORAL: INSURE IN THE TRAVELERS."

Old and Young.

THE DAWNING O' THE YEAR.

BY MARY E. BLAKE.

ALL ye who love the Springtime—and who but loves it well
When the little birds do sing, and the buds begin to swell?—
Think not ye ken its beauty or know its face so dear,
'Till ye look upon old Ireland, in the dawning o' the year!

For where in all the earth is there any joy like this;
When the skylark sings and soars like a spirit into bliss,
While the thrushes in the bush strain their small brown mottled throats,
Making all the air rejoice with their clear and mellow notes;

And the blackbird on the hedge in the golden sunset glow
Trills with saucy, side-tipped head to the bonny nest below;
And the dancing wind slips down through the leaves of the boreen,
And all the world rejoices in the wearing o' the green.

For 'tis green, green, green, where the ruined towers are gray,
And it's green, green, green, all the happy night and day;
Green of leaf and green of sod, green of ivy on the wall,
And the blessed Irish shamrock with the fairest green of all.

There the primrose breath is sweet, and the yellow gorse is set
A crown of shining gold on the headlands brown and wet;
Not a nook of all the land but the daisies make to glow,
And the happy violets pray in their hidden cells below.

And it's there the earth is merry, like a young thing newly made
Running wild amid the blossoms in the field and in the glade,
Babbling ever into music under skies with soft clouds piled,
Like the laughter and the tears in the blue eyes of a child.

But the green, green, green, O 'tis that is blithe and fair!
In the fells and on the hills, gay and gladsome as the air,
Lying warm above the bog, floating brave on crag and glen,
Thrusting forty banners high where another land has ten.

Sure Mother Nature knows of her sore and heavy grief,
And thus with soft caress would give solace and relief;
Would fold her close in lovelinees to keep her from the cold,
And clasp the mantle o'er her heart with emeralds and gold.

So ye who love the Springtime—and who but loves it well
When the little birds do sing and the buds begin to swell?—
Think not ye ken its beauty or know its face so dear
Till ye meet it in old Ireland in the dawning o' the year.

BOSTON, MASS.

"RING JOE."

BY WILL N. HARBEN.

HE was well known in all parts of the Cohutta Valley, altho he had no possessions to make him conspicuous among the humble people of that sequestered locality. None of them ever wore as shabby clothing as he, or was as slovenly in appearance. He hardly knew the name of a hair-brush or a comb, nor had his bearded face ever felt the touch of a razor. His toes were always protruding from his worn-out shoes, and his ragged trousers seldom had anything to hold his suspenders to them except a thorn, a sharpened stick, or a nail. People did not give him credit for having an independent thought; and yet when alone he always walked with his head hung down, and was known to sit for hours by himself in the moonlight on pleasant summer nights or in the sunshine of a winter's day.

They had given him an odd nickname. He was called "Ring Joe," because when he spoke (which he rarely did under any circumstances) he had a trick of moving his right hand in a circle before the person or persons he was addressing. Altho he was constantly laughed at for this habit he seemed unable to break himself of it.

He was ugly, as a matter of course. His hair was long, yellow and unkempt, and his nails were uncared for. He was never known to show the slightest indication of anger at the many practical jokes that were constantly being played upon him. He never smiled except when some one did him a kindness; then his blue eyes shone with gratitude, and his features underwent a remarkable change.

He was a farmer, like most of the other inhabitants of the valley; and no one disputed that he was a very hard worker. He lived alone in a cabin on the land he rented, and cooked his own meals. He never asked the advice of his neighbors about planting, reaping or gathering his crops; and yet he seldom failed to do as well in his undertakings as any of the others, who seemed unable to make a move without first consulting somebody about its advisability.

He attended the meetings regularly at the little log church a few miles from his cabin. Not a few who found pleasure in meeting their friends and inviting them home to Sunday dinners as they stood and gossiped after the sermon was over, wondered what Ring Joe could find to draw him there to his lonely seat in the corner. He usually arrived long before any one else and sat under the trees and waited for the congregation to arrive. It could not be because he was seeking religion, they said; for he had never been known to stand up for prayer or to ask for spiritual advice. During the revivals many of them became deeply interested in religion; some openly requested the prayers of the church: some shouted aloud and declared that they were blessed, were born anew, and felt that they would not sin any more; but Ring Joe sat unmoved in his corner, and even looked frightened when the sisters of the church came to plead with him to take more interest in the services.

Now and then somebody would laughingly say that he was not the fool he looked. One old woman said that it was her opinion that Joe had never got over the death of his mother; that he had never loved any one except her.

When he went to the corn-shuckings he sat apart from the others, had nothing to say, and did more work than any three of them. He never joined in the singing, the games nor the dancing; but he was more ready to bring up the horses for the ladies to mount than any of the well-dressed swains present.

"It's a great pity more men ain't like Joe when it comes to treatment o' women folks. He's that mighty tender with a female that she cayn't he'p feelin' friendly to'ds 'im," said a young woman one night after a corn-shucking as Joe, after helping her to mount her horse, had run off to cut her a switch to use instead of a riding-whip. The girl was Annie Wiggins, one of the prettiest girls in all the valley.

"Much obliged to you, Joe," she said, smiling down upon him as he handed her the switch. "Why don't you come over now and then. Yore cabin ain't so mighty fur frum our'n. I tuk notice in passin' t'other day that you wuz gittin' yore wheat groun' in powerful good order. Pap seed it too, an' 'lowed you al'ays did keep yore fences up mighty well. I wouldn't mind the way these folks go on, nobody well-raised ain't gwine to be eternally a ding-dongin' at anybody like they do at you. Will you come over some time?"

He grew blood-red beneath his matted hair. His toil-hardened hand began to make its helpless revolutions. For an instant his tongue cleaved to the roof of his mouth.

"The's nobody over thar that's a-bothern' therse'ves 'bout me, I reckon," he blurted out, with his head lowered to hide his confusion.

"Well, you ort to be more neighborly," said she, regarding him with a sweeping glance of concern, as her horse dashed away to join some other's ahead.

Joe walked off down the road toward his cabin in the moonlight.

"I'll be blamed," he exclaimed to himself, as he sat down on a large boulder and brought Annie Wiggins's pretty face before his mind's eye. "I'll be switched ef I know what's got in me; I never in all my life felt seen a quar feelin'. Now I wonder what made her ax me to come over."

That girl's face had been his companion for years. He had gone to meeting because she went. He had gone to the corn-shuckings and the parties, gone and allowed himself to be the target of all the weak jokes that the swains could invent, in order that he might see her smile and hear her laugh. When alone in the field he was even fond of remembering how she looked when she was dancing with some one else.

He ran his fingers through his tangled hair, and looked down at the ragged mass of beard which lay on his breast. He was only thirty, and yet he might be taken for forty-five. The blood of shame suddenly flowed to his face. That very night they had taunted him about his uncouthness. They had done the same often before; but to-night it pained him inexpressibly to think that Annie had heard it.

The next day Joe's sister Martha, who lived on the other side of the mountain, was surprised to receive a visit from her brother. He sat down and was silent for a few moments. Presently he said:

"Martha, I've tuk a notion I'll let you cut my hair ef you don't mind, an' trim my beard a little; they are continually a-gittin' pieces o' fodder an' sech in 'em when I feed my hosses. Summer is comin' on, too, an' long hair is powerful heavy an' hot."

"I don't know whether you look wuss without it ur with it, Joe," said the woman, standing off and surveying him comically, after she had divested his head and face of the greater part of its burden. "You looked like a wild pusson with 'em, now you look like a skun rabbit ur a brown an' white spotted calf. Upon the sides o' the head whar the hair was so thick, you look as white an' clean as a new-born babe, an' a leetle furder down you look as brown as a Comach' Injun. Fur the Lord's sake don't show yorese'f about tell you git sunburned all over alike."

Joe surveyed his face in the little cracked mirror on the wall, and shook his head gravely.

"The' ain't no earthly use in me a-tryin' to change my looks. I'm jest a scrub an' al'ays will be. I'm as much different to the common run o' folks as a runt pig is from the balance o' the litter."

As he trudged homeward over the mountain, Annie Wiggins's kindly smile and pretty face were before him. His heart swelled with a sort of soothing gratitude as he remembered that no one in all the world had ever spoken to him so considerately. He wondered if he would not have grown up differently, more like other men, if his mother had lived, and if he had not withdrawn himself from them as he had at her death. On the brow of the high mountain he sat down in the sunlight. With his eyes sweeping over the beautiful landscape, memories of the past crowded upon him, and tears came into his eyes. Ever since he could remember people had laughed at him and called him silly and ugly, and had never treated him as their equal, and yet there were times when he felt an inward consciousness that he was not the intellectual inferior of many who made sport of him.

"Why don't you come over now an' then, your cabin ain't so mighty fur frum our'n." Those had been Annie's words to him. How did she happen out of all the ranks of men and women who despised him to speak so considerately? Could it be that she had read the worshipful glances he had been casting at her for years and taken pity on him? The yellow sunlight shone like the divine benediction of Heaven upon all the far-reaching valley. He rose and walked slowly onward. He would pass the spring-branch where she usually went on that day of the week to wash for her people. He did so long to see her now.

She was there under the spreading foliage of a beach tree, looking more bewitching than ever, with her plump arms exposed and her wealth of hair flowing over her shapely shoulders.

"Howdy, Joe," she said. Then she laughed loud and with good-natured merriment as she noticed the condition of his hair. "I wouldn't a-knowed you 'cep' fur yore walk. Well, Joe, it's a improvement an' no mistake. It gives you a sorter quar look; but you look sprucer an' better than before."

"I got sister Marthy to do it," said he, ringing the air with his hand and blushing deeply.

The smile slowly vanished from her face. She wrung out a white sheet with a grimace caused by the strain on the muscles of her arms; she spread it broadly to the breeze, and then hung it over a bush to dry; she paused for a moment and looked at him, but she did not catch his eyes.

"Joe," said she, growing pale and with a serious, firm expression about her mouth—"Joe, I git out of all patience with you. What sort of a man are you, anyway? You've got more in you than half o' these no-account fellers in this valley, an' yit you let 'em run over you dry-shod an' trample you in the earth. You are fur frum bein' a fool, an' yit they all try to make you out one, an' you 'low 'em. Ever since I seed you a-runnin' back'ards an' for'ards fur medicine an' the doctor when yore sister wuz sick, a-givin' yorese'f ten times as much trouble on her account as her own husband—ever since then I've been of a notion that any woman 'u'd do powerful well to have you to look arter her through her nat'ral life. The's too precious few men of yore sort, an' too blessed many that'll leave a sick woman an' go off an' git drunk. God deliver me frum sech a fate. I git so sorry fur you a-livin' in yore lonely cabin by yorese'f, 'thout a woman's han' to do a turn fur you, that I don't know what to do. You've done me an' Pap many a good turn, an' I wish I could pay you back. Why do you live alone?"

He had turned two great staring eyes on her in surprise. He could hardly believe that she was speaking of himself; he had been such an outcast for so long, and had been the butt of so much ridicule that he had never dreamed that any one, she the very last of all, could find even the shadow of a good quality in him. She seemed to him to be an angel from Heaven, bidding him hope when he had thought for so long that the doors of all the good in the world were closed against him. He could not answer her.

She seemed moved by his great surprise and emotion.

"Why do you live by yorese'f, Joe?" Her voice was quite husky, and her eyes were downcast as she repeated the question.

"I hain't had nobody to live with sence Mother died," said he, tremblingly. "Marthy hain't no room fur me in her cabin. I mought jest as well peg 'long by myse'f."

"Did you never think o' marryin', Joe?"

"No."

"Why?"

He was sitting on a log. He hung his roughly shorn head; and his funnel-shaped hat—much too large since his hair was cut—fell to his lap. Why had he not thought of marrying? He had never given a thought to but one woman in all his life, and she was as high above him as the stars from the earth. He might as well have thought of grasping the moon as marrying her. His heart felt like a lifeless lump in his pulseless breast as he ventured to look into her soulful eyes, now sparkling with womanly tears. Her tears made her seem more angelic in his sight, but lifted her even farther away from him. He swept his eyes down upon his tattered dress. It was no better than a beggar's. His shoes were worn out, his hands as rough as stones. In contrast to himself she stood before him, in his sight the very personification of all that was graceful, beautiful and tender in creation,

He could not tell her why he had never thought of marrying. She read his thoughts and understood his silence, his humility. Her heart went out to him in a torrent of pity. His despondency wrung her heart-cords. She felt the strength of his adoration of herself even more than if he had ventured to express it in words. Her face lost all its color and took on an expression of determination as she drew near him. She sat down on the log at his side. He glanced at her then, and a stream of blood ran into his face.

"Joe," said she, tenderly, "I believe you love me. I believe I'm the only woman in the world you ever did love, nebby the only one you ever will keer fur. It has made me happier than a queen fur a long time. As God is my Maker, I believe I love you with all my heart, jest as you are, 'thout a speck o' alteration. I don't know how I happen to be a-settin' here an' tellin' you, less 'n it is kase you are so back'ard an' people has trod on you so long. I don't believe I could live another day an' see you troubled like you are and teased and treated like a dog among men, when not one o' 'em is fittin' to tie yore shoe-strings. I love you an' I am proud of it."

The heavens seemed to split open before the dazed man. He essayed to speak, but his words clogged his utterance; he sat there and held her soft warm hand in his rough one till the sun began to bleed in red rays as it sank to rest. As the sun sank lower the redness disappeared from the mountain sides, and gave the glow to the western skies; but as the gray veil of gloaming lowered, the skies, too, lost their color and night came on with thickening step. Annie went to her home, and Joe to his. When he went to give food to his horses in the log stable adjoining his cabin, he threw his arms round their necks and hugged them in a paroxysm of joy.

Everybody in the valley was surprised beyond expression to hear that pretty Annie Wiggins was about to wed humble Ring Joe, but no more jests were passed at his expense; they looked at him with glances of wonder mingled with respect, and forebore to call him by his nickname. He was a new man in more ways than one in their eyes. To their astonishment they learned that he had saved up quite a little sum of money, and was about to buy a tract of land for himself. Instead of hurling petty jests at him continually they now invited him to express his ideas, by addressing sensible remarks to him; and were surprised to find that he was much deeper and more thoughtful than they had supposed.

Joe and Annie were married. Somehow his hair and beard were always nicely trimmed, and his clothing irreproachable. They lived most happily for several years. Two children came and added brightness to the cabin. Then Death threw his cold shadow into the valley; Annie sickened and died. Sympathetic neighbors came, arranged the body for interment, and then bore it away to the little graveyard on the hillside. Joe went back to his cabin and his little ones. One of them was one year of age, the other two. He had lived there a long time without Annie; he would try to take up the same routine again. His hair began to grow long, and his clothing to wear threadbare as in the past. He did not shed tears; but when he was alone he groaned out in his agony, and but for Annie's children he would have desired to die.

After a few months had gone by, his sister Martha and some of the good old women in the neighborhood began to urge him to marry again for the sake of the helpless children Annie had left behind. He hearkened to them. What they said was too true. Their advice seemed as vague to his tortured brain as a misty dream, but he began to think of following their directions as one lost in a swift-running torrent of black, chilling waters might crawl upon a cold, barren shore rather than sink and drown. They talked it into his ears from morning till night; he must do it, they said, that his motherless children might have womanly advice and attention; he owed it to Annie's memory. They recounted the many virtues of the widow Sprague; she had tacitly given her consent to do all she could for the heart-broken man, as she, too, was alone and unprotected. He tried to look the situation over, but his mind was in a fog; he could only think as his advisers directed his mind; he yielded, leaving all arrangements to them. They almost led him to the church; he stood at the altar with his mind on the day when he had sat on the bench behind him and looked over Annie's coffin at the minister who was preaching her funeral sermon.

He was hardly conscious of what he was doing when they drove him and his portly wife, older than himself, over to his cabin and left them. He had no realization of what had taken place. He had a faint remembrance that his friends had promised that all would be for the best, and he wondered how long it would be ere the weight and pain would be taken from him.

The new wife went into the cabin and began to cook his supper; for it was then dusk. Joe sat down and took his two children up in his arms. He rocked back and forth with their soft faces against his bearded cheeks and watched the woman's movements as she busied herself around the fireplace. Close and still closer he pressed his little ones to his breast. His heart was swelling almost to bursting. The older child put up her little hand and softly stroked his beard. In her face the flickering firelight showed him Annie's features. Gently he put them down and went outside. The fields were robed in gray. The stars were just beginning to shine. The moon was rising, a mighty ball of fire, over the hill-tops. His step was unsteady as he went across the fields. He endeavored to center his confused thoughts upon something—anything. He leaned upon a rail fence. His features lighted up with indescribable tenderness. Annie was not dead, she was alive. They were under the beech tree, she and he, where she had first opened the gates of earthly bliss to him. He saw again the dying sunlight. He felt the first warm touch of her pulsing hand, her warm breath on his face. Ah, he had kissed her red lips, there in the gloaming, her beautiful tresses had mingled with his coarse beard. On flew his thoughts. Unspeakable happiness, she was his wife, the mother of his children, whose tiny hands bound him and her even closer together, bound his soul to hers. He saw her in the firelight in his cabin, seated by his side.

The moon had climbed high up in the heavens, and had grown pale and small. His limbs were stiff with the dampness and coolness of the night, but the pictures of the past kept his blood warm and his heart quickly beating. His mind glided on. Annie sickened and died. He started. Dead? Gone from him forever? Impossible! and yet over there on the hillside was her grave; he had seen her dead face in her coffin. And her children! Great heavens! they were in the care of another woman as different from their own mother as a stone from a flower. That woman was even at that moment waiting and wondering what his absence betokened. He ground his teeth in agony. His breath came and went from his chest like that of a wounded, dying beast. Something seemed to press down upon his brain and drive away every human thought, every idea of conventionality. He was an animal. The agents of Fate had hemmed him in, and were goading him to desperation, leaving him no idea beyond the thought of his young being in danger. Annie's children, poor helpless innocents, were at that moment under the care of a woman who had come to take Annie's place. She would sit in Annie's chair, the one to which he had put rockers of his own making; she would sit at the same table where Annie had eaten. His blood ran cold—she would sleep that night in Annie's bed, the bed on which she had died—he felt as if he were turning to stone.

He stumbled over the plowed ground and through the weeds to the cabin. A candle was burning on the dining table; his new wife was sitting at the fire. She looked up into his face at first with a show of resentment, and then with affright as she noted his stony look and glaring orbs. She cast down her eyes and said not a word. The children ran to him and clutched him with their tiny hands; on their faces were traces of tears. He took them into his arms and held them tightly, then he turned out into the night without a word to the silent, wondering woman. He strode across the meadow, the children asleep on his shoulders, and began to climb the mountain. He would pause now and then to rest, and then would go laboriously onward again.

Just as dawn was breaking he descended the opposite mountain-side; and as the first glinting rays of sunlight began to touch the valley he arrived at his sister Martha's. She looked up in surprise as he appeared at the door, and intuitively comprehended the situation. Her heart melted. She put no questions to him, but made him come in and sit by the fire. She took the children, still asleep, from his stiff arms, and put them to bed. She told herself then that she had made a mistake in inducing him to marry again; and she cried as she tucked the covers around the little ones, and resolved, as she had no children of her own, that her brother's should never leave her. She would give them a mother's love. Her tears flowed freely as she saw his head sink upon his breast. "He is asleep," said she, and her heart went out to him as it had never done before. When she had finished cooking the breakfast she went to him to wake him. She touched him tenderly, but he did not wake. "Ring Joe" was dead.

DALTON, GA.

THE FAIRY SHIPWRECK.

BY FRANK DEMPSTER SHERMAN.

ONE morning when the rain was done
And all the trees adrip,
I found, all shining in the sun,
A storm-wrecked fairy ship.

Its hull was fashioned of a leaf,
A tiny twig its mast,
And high upon a green-branch reef
By winds it had been cast.

A spider's-web, the fragile sail
Now flying loose and torn
Once spread itself to catch the gale
By which the ship was borne.

Its voyages at last were o'er,
And gone were all the crew;
And did they safely get ashore?
Alas, I wish I knew!

NEW YORK CITY.

IN THE PIED PIPER'S MOUNTAIN.

BY JULIE M. LIPPMANN.

IT was a great honor, let me tell you; and Doris, as she sat by the window studying, could not help thinking of it and feeling just a wee bit important.

"It isn't as if I was the oldest girl," said she to herself. "No, indeed I'm younger than most of them, and yet when it came to choosing who should speak, and we were each given a chance to vote, I had the most ballots. Miss Smith told me I could recite anything I chose, but to be sure it was 'good,' and that it was not 'beyond me.' Well! this isn't 'beyond me,' I guess," and she began:

"Hamelin Town's in Brunswick,
By famous Hanover City;
The river Weser, deep and wide,
Washes its walls on the southern side—
A pleasanter spot you never spied.
But, when begins my ditty,
Almost five hundred years ago,
To see the townsfolk suffer so
With vermin was a pity."

For she had chosen Browning's "Pied Piper of Hamelin." That was surely "good," and if it was long, why, it was "*so* interesting." As she went along she could almost see the rats as they "fought the dogs and killed the cats." She could almost see the great Mayor tremble as the people flocked to him and threatened to "send him packing" if he didn't find some means to rid them of those awful rats. She could almost hear the Pied Piper's voice as he offered to clear the town of the pests; and it seemed to her she *could* hear the music of his pipe as he stepped into the street and began to play, while the rats from every hole and cranny followed him to the very banks of the Weser, where they were drowned in the rolling tide.

It seemed awful that, after promising the Piper those fifty thousand guilders, the Mayor should break his word; and it certainly was terrible, when the Piper found he had been duped, that he should again begin to pipe, and that the children—yes, every one in Hamelin Town—should follow him just as the rats had done, and that, by and by, he should lead them to the mountain side, that it should open, and that lo! after they had all passed in, it should close again, leaving only one little lame boy outside, weeping bitterly because he had not been able to walk fast enough to keep up with the merry crowd. It was all so distinct and plain.

She wondered where the children went after the hill-side shut them in. She wondered what they saw. She thought the Piper's music must have been very odd indeed to charm them so. She could almost hear—*what was that?* She gave a start, for sure as you live, she heard the sound of a fife piping shrill and loud round the corner. She flung down the book and ran into the street. The air was cold and sharp and made her shiver, but she did not stop to think of that; she was listening to that Piper who was coming around the side of the house—nearer and nearer. She meant to follow him whoever he was There! How the wind whistled and the leaves scurried!

Wind?

Leaves?

Why, it was the Pied Piper himself with his puffed cheeks and tattered coat, and before him ran the host of children, dancing as they went, to the tune of the Piper's fife.

Away—away—

With a bound Doris left the door-step and followed after, running and fluttering, skipping and skurrying, sometimes like a little girl and sometimes like a big leaf—she hadn't time to ask herself which she really was: for all the while she was listening to that wonderful fife as it whistled and wailed, shrieked and sighed, and seeming to coax them on all the while.

She followed blindly after the rest of the whirling crowd.

Away they went; always more and more—away they went; clear out of town and into the bare country—away they went; and the Piper behind them made his fife notes shriller and louder so all could hear, and they seemed to be carried along in spite of themselves.

It was like a race in a dream. Their feet seemed not to touch the ground. The leaves rustled—no, the children chattered as they fluttered—no, hurried along. Doris could catch little sentences here and there, but they seemed to be in a strange tongue and she did not understand. But, by and by, she grew very familiar with the sounds and, strangely enough, she found she could make out the meaning of the queer words.

"It's German," she thought. "I know they're talking German," and so she listened very attentively.

"*Sie ist eine Fremde*," she heard one say to another; "*sie gehört nicht zu uns*," which she immediately knew meant: "She is a stranger; she does'nt belong to us."

"*Nein*," replied the other; "*aber sie scheint gut und brav zu sein*." At which Doris smiled. She liked to be thought "good and sweet."

On and on they went; and after a time things began to have a very foreign look, and this startled Doris considerably.

"We can't have crossed the ocean," she thought. But when she asked her nearest neighbor where they were and whether they had crossed the Atlantic, he smiled and said:

"*Ja, gewiss. Wir sind in Deutschland. Wir gehen, schon, nach Hamelin*," which rather puzzled Doris; for she found they had crossed the sea and were in Germany and going to Hamelin.

"It must be the Piper's wonderful way," she thought.

But she did not feel at all homesick nor

tired nor afraid; for the Piper's fife seemed to keep them all in excellent spirits, and she found herself wondering what she would do when they came to the fabled hill side; for she never doubted they would go there. On they went, faster and faster, the Piper behind them playing all the while.

She saw a broad river and all the children shouted: "*Die Weser.*"

One little flaxen haired girl told her they were nearing Hamelin.

"It used to have a big wall around it with twenty towers and a large fort, but that was all blown up by the French, years and years ago," she explained. "But it has a chain bridge," she remarked proudly—"a chain bridge that stretches quite across the Weser."

Doris was just about to say: "Why, that's nothing! We have a huge suspension bridge in New York;" but the words seemed to twist themselves into a different form and the memory of home to melt away and she found herself murmuring, "*Ach, so!*" quite like the rest of the little Teutons.

But at length the fife ceased playing and the children stopped.

There they were in quaint old Hamelin, with its odd wooden houses and its old Münster that was all falling to ruin, and its rosy-cheeked children, who did not seem to notice the new comers at all.

"We must be invisible," thought Doris; and indeed they were.

Then the Pied Piper came forward and beckoned them on, and softly they followed him to the very hill-side that opened, as Doris knew it would, and they found themselves in a vast hall. A low rumbling startled Doris for a moment, but then she knew it was only the hill-side closing upon them. She seemed to hear a faint cry as the last sound died away, and was tempted to run back, for she feared some child had been hurt; but her companion said:

"It can't be helped, dear; he *always* gets left outside, and then he weeps. You see he is lame and he cannot keep up with us." So Doris knew it was the self-same little lad of whom Browning had written in his story of the Piper.

What a chattering there was, to be sure! and what a crowd was gathered about the Piper at the farther end of the hall. Every once in a while all the children would laugh so loud that the very ceiling shook. It was such a merry throng.

"Tell me," said Doris to her little neighbor—"tell me, are you always so gay here? Do you never quarrel? and have you really lived in this hill-side all this long, long time? Ever since the Piper first came to Hamelin five hundred years ago?"

"*Ja wohl,*" replied the girl, nodding her flaxen head. "We are always so happy; we never quarrel; therefore we are ever young, and what thou callest five hundred years are as nothing to us. Ah! we are well cared for here, and the Piper teaches us, and we him; and we play and frolic and sometimes travel, *und so geht's.*"

"But what can *you* teach *him?*" asked Doris, wondering.

"Ah, many things. We teach him to tune his fife to the sounds of our laughter, so when he travels he may pipe new songs. Ah! thou foolish, thou thoughtest him the *Wind.* And we teach him to be as a little child, and then he keeps young always, and his heart is warm and glad. And we teach him—but thou shalt see," and she nodded again and smiled into Doris's wondering eyes.

The hall they were in was long and wide, and hung all about the walls were the most beautiful pictures, that seemed to shift and change every moment into something more strange and lovely. And as Doris looked she seemed to know what the pictures were—and they were only reflections of the children's pure souls that shone out of their eyes.

"How beautiful!" she thought.

But the Piper was singing to them now; and as she drew nearer him she saw he had two little tots in his arms, and was putting them to sleep on his breast.

So the children were very still while the Piper sang his lullaby, and presently the two little ones began to nod; and the Piper did not move, but held them to his kind heart until they were fast asleep. Then he rose and carried them away and laid them down somewhere; Doris could not see where, but it must have been far enough away to be out of the sound of their voices; for when he came back he did not lower his tones, but spoke up quite naturally and laughed gayly as he said:

"Well, what now, children? Shall we show the new friend our manufactory? And they were all so anxious to do whatever he proposed that in a moment they had formed quite a body-guard about the Piper, and were following and leading him down the vast hall.

"What is the manufactory?" asked Doris of a boy who happened to be beside her.

"Wait and thou shalt see," he replied. "We always are patient until the Herr Piper is ready to tell us what he wishes; then we listen and attend."

Doris would have felt that the boy was snubbing her if his eyes had not been so kind and his voice so sweet. As it was she took it all pleasantly, and determined to ask no more questions, but to content herself with as much information as the Piper was willing to bestow upon her.

But now they had passed out of the first great hall and into another that seemed even more vast. At first it seemed quite empty to Doris, but as soon as her eyes grew accustomed to the strange light she saw its walls were flanked by any number of wee spinning-wheels; and above them on shelves lay stacks of something that looked like golden flax, and shimmered and glittered in a wonderful way. The floor was carpeted with something very soft and of a tender, fresh green, and Doris's feet seemed to sink into it at every step; and then a sweet perfume seemed to rise up, like that one smells on an early spring day when one goes into the country, and is the first to lay foot on the fresh young grass. The ceiling was so high that at first Doris thought it was no ceiling at all but just the sky itself, and it was a deep, clear blue.

"This is our Spring-room, little Doris," explained the Piper. "Now, children!" And at these words they broke away from him, leaving only Doris by his side, and each group began a different task. One flew to the stacks of gold and separated them into long, heavy skeins, while another spun the threads back and forth till they sparkled and danced and seemed to turn into sunbeams that at length broke away and glanced into the blue above, where they played about just as the sunlight does on a bright spring day. Others, again, knelt down upon the soft carpet, and seemed to be whispering something very sweet to some one or something hidden below; and before very long up sprang long, tender shoots, and then thin buds appeared, and by and by the buds swelled and burst, and then where every bud had been was a flower. And all this time there had been a sound as of falling drops that seemed to be keeping time to a soft little melody the children were crooning.

The Piper, looking at Doris's wondering face, said, smiling: "Thou dost not comprehend, dear heart? Well, I will explain. As I said, this is our Spring-room, and in it all the sunshine and flowers and clouds and rain are made that go to make up a spring day. They," he said, pointing to the first group, "are separating the golden skeins so that they can be spun into sunbeams. It takes a great patience before they are completely finished; and if one of the spinners should sigh while weaving it would ruin the beam and make it dull and heavy. So, you see, the sunbeam children must be very light-hearted. Then those others are coaxing the flowers to spring up and bud. After they are all well above-ground the flower children hide a secret in the heart of each blossom, and a very beautiful secret it is, and so wonderful that very few ever succeed in finding it out. But it is worth searching for, and one or two world people have really discovered it. Thou mayst guess what a difficult task is that of my flower children; for at first the flowers are drowsy and would prefer to slumber yet awhile; and my children must whisper to them such beautiful thoughts that they forget everything else and spring up to hear more. The singing thou hearest is the lullaby the rain children are singing to the drops. Thou knowest that the clouds are the rain-cradles; and when my children sing slumber songs and rock the clouds gently to and fro, the drops grow sleepy and forget to fall. But sometimes they are too restless to remain in their beds, and then they fall to earth; and if we could wait so long we might hear the children teach them their patter-song. But we have much else to see, and must go forward. Now, children!"

At this there was a slight commotion while the deft hands put aside their tasks; but it was over in a moment, and the Piper was once more in the midst of the merry crowd, who laughed gayly and chattered like magpies while Doris looked her admiration and delight, and the Piper smiled approvingly.

"The next is the Summer-room," he said, as they wandered on. "Thou seest we are never idle. The world is so large, there is always plenty to do; and what would become of it if it were not for the children? They are the ones who make the world bright, little Doris; and so everything depends upon their keeping their hearts glad; and one's heart cannot be glad if one's soul is not beautiful. Thou thoughtest not so much depended on the children, didst thou, dear heart?"

Oh, the wonders of that Summer-room! The perfect chorus that rose as the fresh young voices taught the birds to sing; the beauty of the rainbows, the glory of the sunsets. It was all so wonderful that Doris scarcely knew how to show her appreciation of it all. The Autumn-room was scarcely less bewildering, and the Winter-room was so dazzling that Doris shut up her eyes for very wonder.

In the Autumn room all the little musicians set about transposing the melody of the bird-songs from the major to the minor key, and they taught the Piper to bring his fifing into harmony with their voices. The small artists began changing the sky-coloring, and brought about such wonderful effects that it was marvelous to see, and Doris could scarcely realize at all that such wonders could be.

After they had shown her the Winter-room and had seen her amazement at the glory of the snow-crystals and the mysterious way in which the rainbow colors were hidden in the ice, the Piper nodded his head, and they all turned back and commenced retracing their steps.

"I suppose thou didst wonder where we had been when thou didst join us, little friend," said the Piper. "I will tell thee. In the spring we all set out on our travels; for my children must see and learn themselves, besides showing and teaching others. So in the spring we leave this place and go into the world. Then I go wandering about with my fife, north and south, east and west; and the people think me the wind. But my dear children could not bear such fatigue, so they take up their abode in the trees and remain there, guiding the seasons and seeing that all is well; whispering to me as I pass and to one another, and singing softly to the stars and the clouds, and then every one mistakes and thinks them simply rustling leaves. Then, when I have finished my journeying, I give them a sign, and they dress themselves in gala-costume—for joy at the thought of coming home—and when every one is gay in red, purple and yellow they all slip down from the trees and away we go. People have great theories about the changing of the foliage; but it is a simple matter. As I tell you, it is only that my children are getting ready to go home.

During the winter we leave the world to sleep; for it grows very weary and needs rest. My children arrange its snow-coverlets for it, and then it slumbers, and the moon and stars keep watch. So now thou knowest all, little maid, and thou canst be one of us and make the world bright and glorious if thou wilt. It only needs a beautiful soul, dear Doris; then one remains ever young and can work many wonders."

"Oh I will, I will," cried Doris instantly.

"But," said the Piper, "it takes such long experience. Thou seest my children had long years of it, and until thou canst make life bright within, thou couldst not venture without; but if thou wilt try and be content to work in patience—there are many children who are doing this"—

"Oh I will, I will," said Doris again.

Then the children laughed more happily than ever, and the Piper raised his fife to his lips and blew a loud, glad note.

What was this?

The children had disappeared, the Piper was gone, and Doris sat by the window and her book had dropped to the floor She rubbed her eyes.

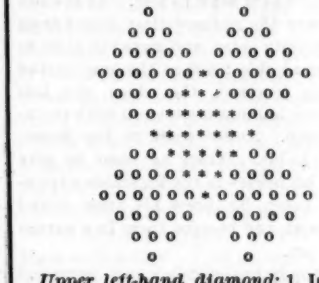
"It was not a dream," she said. "It is the Piper's wonderful way; he has left me here to work and wait so that I may make the world beautiful at last." And she smiled and clapped her hands as the wind swept round the corner.

BROOKLYN, N. Y.

PUZZLEDOM.

Communications for this department should be addressed "Puzzles," THE INDEPENDENT, New York.

ST. ANDREW'S CROSS OF DIAMONDS.—*Selected.*



Upper left-hand diamond: 1. In plans. 2. The fine, soft hair of some animals. 3. Prices of passage. 4. An early dissenter from the Church of England. 5. To furnish with a new point. 6. The juice of plants. 7. In plans.

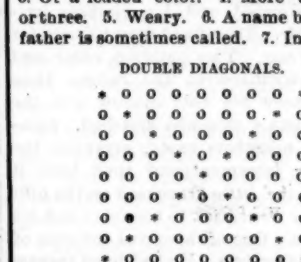
Right hand: 1. In plans. 2. Marsh. 3. A character in "Oliver Twist." 4. Africans. 5. The daughter of Tantalus. 5. Born (French). 7. In plans.

Middle diamond: 1. In plans. 2. An inclosure. 3. Pertaining to the puma. 4. The goddess of retribution. 5. Pertaining to a feature of the face. 6. Nothing. 7. In plans.

Lower left hand diamond: 1. In plans. 2. A boy's nickname. 3. A short staff. 4. Lies close to any one. 5. Part of a saying, willing or not. 6. A great Marshal. 7. In plans.

Right-hand: 1. In plans. 2. To permit. 3. Of a leaden color. 4. More than two or three. 5. Weary. 6. A name by which a father is sometimes called. 7. In plans.

DOUBLE DIAGONALS.



1. Upper line across, according to our interesting science. 2. Sole right to publish a book. 3. To reckon. 4. Like a dandy. 5. Horizontal planes. 6 To humble. 7. Anything held by a tenant. 8. To comply. 9. A very necessary article of toilet.

The diagonals are two birds.

JINGLE.

In hater and dater and later
In par and mar and car;
In cater, greater and waiter,
In late and gate and rate;
In pater and mater and waiter,
In mat and cat and pat;
In daughter and loiter and mortar
In bat and sat and fat;
In pillow and billow and willow
In bell, and dwell and tell;
In yelling and selling and dwelling,
In fell and well and dell;
In body and nobby and lobby,
In sob and cob and rob;
In sorrow and borrow and morrow,
In burr and cur and fur;
In tally, and dally and alley,
In pall and call and fall;
In hilly and silly and filly,

In din and fin and pin:
In pining and shining and signing,
In grin and twin and bin.
My whole is a wild young girl talking nonsense.

ANSWERS TO PUZZLES OF APRIL 17th.

ZIGZAG.

A *W* a r d
B r *A* n d
C r u *S* h
D o *H* n a
E *I* g h t
F i *N* i s
G o r *G* e
H a *T* e s
I *O* n i c
J e *N* n y
K n o *S* p
L a *B* e l
M *I* r t h
N o *R* t h
O v a *T* e
P u *H* e d
Q. *D.* (Abbreviation) As if he should say
R o *A* d s
S l a *Y* s
T r *I* a l
U *S* u r p
V a *P* o r
W h e *A* t
X y *S* t s
Y. *T.* (Abbreviation). That.

CROSS WORD ENIGMA.

Blossoms.

Selections.

DANNY DEEVER.

"WHAT are the bugles blowin' for?" said Files-on-parade.
"To turn you out, to turn you out," the color sergeant said.
"What makes you look so white, so white?" said Files-on-parade.
"I'm dreadin' what I've got to watch," the color sergeant said.
For they're banging Danny Deever; you can 'ear the "Dead March" play.
The regiment's in 'ollow square—they're hanging him to-day;
They've taken of his buttons off and cut his stripes away.
An' they're hangin' Danny Deever in the mornin'.

"What makes the rear rank breathe so 'ard?" said Files-on-parade.
"It's bitter cold, it's bitter cold," the color sergeant said.
"What makes that front-rank man fall down?" said Files-on-parade.
"A touch of sun, a touch of sun," the color sergeant said.
They are hangin' Danny Deever; they are marchin' of 'im round;
They 'ave 'alted Danny Deever by 'is coffin on the ground;
An' 'e'll swing in 'alf a minute for a sneakin', shootin' hound:
O they're hangin' Danny Deever in the mornin'!

"'Is cot was right-'and cot to mine," said Files-on-parade.
"'E's sleepin' out an' far to-night," the color sergeant said.
"I've drunk 'is beer a score o' times," said Files-on-parade.
"'E's drinkin' bitter beer alone," the color sergeant said.
They are hangin' Danny Deever; you must mark 'im to 'is place;
For 'e shot a comrade sleepin'; you must look 'im in the face.
Nine 'undred of 'is country and the regiment's disgrace,
While they're hangin' Danny Deever in the mornin'.

"What's that so black agin the sun?" said Files-on-parade.
"It's Danny fightin' 'ard for life," the color sergeant said.
"What's that that whimpers over'ead?" said Files-on parade.
"It's Danny's soul that's passin' now," the color sergeant said.
For they're done with Danny Deever; you can 'ear the quickstep play;
The regiment's in column, an' they're marchin' us away.
Ho! the young recruits are shakin'; they'll want their beer to-day,
After hangin' Danny Deever in the mornin'.

—RUDYARD KIPLING, *in Boston Herald.*

A HISTORY OF SPOONS AND FORKS.

"The Implements of the Table" are the subject of a charming article in the current number of the *Revue de Famille.* Plates, tumblers, knives, spoons, forks and salt-cellars are called upon to give an account of the history of their creation, or rather evolution. The plate comes first, and a curious story is told of the first china plates, which, in the dark Middle Ages, arrived in Europe from the East.

As soon as the dainty ware with its curious hieroglyphics made its appearance rumors became current that if a poisonous substance were put on them their whiteness became immediately clouded; and as the fear of being poisoned was very great among the rulers of the land, the china plates were substituted for the more ancient test of dipping the tooth of a serpent or a piece of the horn of the unicorn into the food. This fear of poison prevailed, indeed, to such an extent that it became the custom of bringing padlocked boxes to the table, which were opened the moment dinner was served, and in which everybody kept his own knife and spoon. Thus Saint Simon writes: "The King of England sat down with the Queen on his right and our King on his left; they all had their padlocked box by their side." But long before the aristocratic dinner ware of the Chinese and the Japs came across the sea wooden and metal plates had been in use, which had slowly developed from a perfect flatness into the shapely saucer form. In order to prevent the sauces or gravies from running off the flat plates pieces of bread were provided, by which the fluids were sucked up, and which, after the meal, were graciously distributed among the people of more common clay.

The palm of the hand was the spoon of primitive man. Then came the reign of the shell from the sea-shore; but while, in ancient Rome and Greece, and on the banks of the Nile, the full-blown spoon was flourishing, the shell, modified by the addition of a tiny handle, was still the highest form of spoon this side of the Alps, even in the fifteenth century. Gradually the handle grew, became flatter and more shapely, and lo and behold, when Louis XV reigned over France, the modern silver spoon, with dainty decorations, had become *de rigueur.*

The vocabularies of ancient Greece have no name equivalent for the term "fork," nor do later dictionaries supply the deficiency, consequently it may be assumed that they used "father Adam's fork," only, notwithstanding the fact that on a number of celebrated French paintings depicting scenes from Greek history or mythology, men and women are armed with forks which might have come from the shop of a modern silversmith. And so entirely was even France devoted to its manner of eating by the sole assistance of its fingers, where spoon or knife would not suffice, that the first forks brought from across the mountains at the end of the fifteenth century were received with undisguised repugnance. Fruit only was eaten with forks, and when, in 1611, Tom Coryat brought some of the tridents from Italy, the Britisher looked upon him in utter stupefaction, and dubbed him "furciver," that is, the man of the fork.—*Pall Mall Gazette.*

SALE OF AUTOGRAPHS AT SOTHEBY'S.

THE valuable collection of autograph letters and manuscripts made by the late Mr. Abraham Hayward, Q.C., lately came under the hammer at Messrs. Sotheby's sale-rooms, in Wellington Street, London. Here are a few interesting extracts.

One of the letters sold was from Leigh Hunt to Hayward, in which Hunt says:

"I shall stick to the good cause as long as I live & can hold a pen, since it is that of all my fellow creatures, the very Aristocrats included, yet I own I have little inclination, generally speaking, to come into personal contact with my brother reformers, who have certainly not stood by me in my forlorn hopes as I have stood by them in theirs."

This went at half-a-guinea the first bid. Two other interesting letters from the essayist's pen fetched ten shillings and seven shillings respectively.

Then came an interesting letter from Charles Kingsley to his publishers, inclosing a chapter of "Hypatia," and at the same time stating that he sends another proof to his friend, Frederick Denison Maurice. Kingsley adds:

"People complain of 'Hypatia' that they cannot understand what it is all about, simply from not knowing the history of the times. Now this is a very serious evil. I ought, perhaps, to have had a sort of preface to it, setting forth such matters; and I think of having one when it is published separately. I must give a short sketch of the state of the Roman Empire at that time, & its relation both to the Catholic Church & to the Gothic Barbarians, & to shew shortly why the Eastern Church was doomed to death, while the Western was destined to live & conquer the whole world."

This was knocked down to Mr. Davey for 15s. Three other letters in the autograph of Charles Kingsley were sold for 7s., 8s., and 18s. respectively. Dr. Johnson fared better, a letter from the "great Cham" of literature making £8 5s. A letter from Lamb to Miss Belham made 18s.; an essay in his autograph £4 4s. Landor's autograph was deemed to be worth no more than a guinea.

Among the autographs of interest were some letters from Longfellow. In one of these the poet, addressing his correspondent, an Englishman, says:

"Sitting one day at the seaside with my little Ernest, he said: 'Papa, there goes the English steamer!' I looked up, and there, not a mile away, lay the long black mass steering right eastward! I thought of you, and how there was only a strip of water between us, and how the same waves that rattled up and down the beach before me swelled the streams of the Severn and broke against the piers of Bristol, and that if the sea was not convex, and one had only a good spy glass, we might really see each other! And this thought made England seem very near."

This interesting letter was sold to Mr. Toovey for £2. Two other Longfellow autographs made three guineas and ten shillings respectively. A letter from another distinguished American, General Lee, dated April 10th, 1865, was knocked down at £18. Clearly the autograph of an American poet is worth considerably less than that of a trans Atlantic General. A letter from Mr. Russell Lowell did not fetch more than two shillings.

Some letters from Macaulay to Hayward having changed hands at very moderate prices, the following letter from Mark Twain was passed around:

"I shall spend the greater part of next winter here with my family, and may be able to lecture a month during the autumn upon such scientific topics as I know least about, and may consequently feel less trammelled in dilating upon."

The letter is dated November 7th, 1872, and is, as the catalog rightly states, "characteristic." But—so lightly are American poets and humorists thought of among the collectors of autographs—it only made four shillings.

Among the most important autograph letters sold were two from Lord Nelson to Lady Hamilton:

"Noon has just brought me your two kind letters. You may rely I shall not open my mouth on poor dear Mrs. Thomson's business to any creature on this earth. You and I should be very unworthy if we did any such thing, as all the secret of these two people rests solely in our bosoms. He desires me to say that he approves very much of the sum of money, and submits to your discretion if a small pension should not be promised if the secret is well kept, but desires that nothing should be given under handwriting. He also desires you will now and then give the Nurse an additional Guinea. He thinks it might be better to omit Christening the Child for the present, and even privately baptizing it; the Clergyman would naturally ask its parents' names, which would put poor dear Mrs. Thomson in some trouble, or cause suspicion. . . ."

"Poor dear Mrs. Thomson" was none other than the frail lady to whom the letter was addressed, and "he," no doubt, means Lord Nelson. In the next letter Nelson thus addresses the lady he loved:

"Never, my dearest friend, say, 'Do my letters bore me?' No, they are the comfort of my life, the only real comfort I feel, separated as I am from all I hold dear. I received your affectionate letter by Davison, and the profile—he said you would give him another; do, if you please, for he knows well our attachment."

The first letter was sold to Mr. Depree for £29, the second was bought at £28 by Mr. Toovey.

What's the News?

PARIS, (*by cable,*)—Spring styles decree that cameras shall be cut narrower than formerly, and have less of metal trimming, for this adds greatly to the weight, and soon looks dull when exposed. When our new Irving camera is closed there are no metal parts visible. If desirous of ascertaining why this camera is "all the rage" for 1890, send to the Scoville & Adams Co, 423 Broome St., N. Y., for illustrated circular.

APRIL 24TH, 1890.

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Farm and Garden.

[The Agricultural Editor will be glad to receive any practical hints, suggestions or information that will make this department more valuable to those of our subscribers who feel specially interested.]

CALIFORNIA VEGETABLES.

BY M. E. RAMFORD.

A SAN FRANCISCO newspaper two years or so ago said:

"It has been the custom for years to look upon the cereal and horticultural products of the State as the greatest source of wealth to Californians. Beside the royal fruits from orchards and vineyards the lowly vegetable has been given but a small degree of consideration. That it is worthy of a much higher regard there can no longer be any doubt. . . . There is no use trying to belittle the importance of the vegetable crop of California, tho this is often undertaken on the false premises that because vegetables are grown most largely by foreigners and aliens they should not enter into a legitimate calculation of the resources of the State."

It is true that in the past many agriculturists of California have looked with disdain on vegetable raising, and have thought their acres more worthily devoted to wheat. Portuguese and Chinese have been looked upon as being about the sort of people fitted for vegetable association; but some people have thought otherwise. Vegetables are often not an unprofitable crop.

It was estimated at the end of 1888 that over 100,000,000 pounds of vegetables had been exported from California during the preceding twelve months, part of the out put having gone to Nevada and Arizona, part further east, even to New England. Of the exported vegetables over 20,000,000 pounds were potatoes, about 2,500,000 were onions, and 70,000,000 were beans.

One of the Visalia, Tulare County, potato-raisers makes his land bear two crops, sowing barley on it in the winter, cutting for hay, and then planting potatoes for a late crop. This gentleman is reported to have raised, sometimes, a hundred sacks of potatoes to the acre, and, as a usual thing, not less than seventy-five sacks. It is said that he has sold them at a dollar per sack.

All potato-raisers do not get a fair price for their crop, however, for some of the farmers of the Tulare section have been troubled on account of the railroad freights being so high as not to allow the potatoes to be shipped to an outside market. A good many persons having raised potatoes, of course the price was less still. In this dilemma the Visalia *Delta* toward the end of 1889 suggested to the potato-growers of that they should combine and build a starch manufactory, so giving the raisers control over their crops for years to come. Said the *Delta*:

"All the starch used on this coast is manufactured east of the Rocky Mountains, and the cost of transporting it here is quite an item. Starch could be manufactured in this valley just as cheaply as in any other of America, and as the machinery for its manufacture is simple and cheap, the funds necessary to commence the business are not above the capital of those engaged in raising potatoes."

In 1888, the railroads gave low rates of exporting potatoes from California to Eastern cities. Chicago and St. Louis have been the recipients of trainloads of potatoes from this State. Denver, Council Bluffs, Omaha, Memphis, Dennison, Fort Worth, Leadville, Cheyenne, and other cities receive green vegetable supplies from California during certain parts of the year. Texas, Arizona, and New Mexico have fed on California beets, turnips cauliflowers, cabbages, kale, okra, and egg plant. The San Francisco *Chronicle* in its first issue for 1888 said:

"Many persons will read with surprise that we are now supplying many Eastern cities with cabbages, cauliflowers, onions and beets; that garlic is shipped from this State to the East by the carload, and that trainloads of potatoes are taken to Chicago, St. Louis, and other towns, direct from San Francisco. But these are facts which the records of the railroads will bear out in every particular. Heavy demands are made upon us by Eastern towns at this season of the year for such green vegetables as cauliflowers, cabbages and onions. The shipping season runs from about the middle of October to about the 1st of February, during which time Eastern gardens are either frost-bitten and bare or covered by snow."

The last report of the Department of Agriculture gives the average yield of potatoes for this State as 80 bushels per acre, the average price per bushel being $.57 or $45.60 per acre, the number of bushels for the State being 5,070,000, the number of acres devoted to potato culture being 63,378, and the value $2,889,900.

San Diego has had the honor of supplying Boston and Pittsburg with a good many beans, altho a large portion of the beans have been raised near San Buenaventure, Ventura County, and have been carried by schooner to San Diego for transportation. The San Diego *Union*, in February 1889, stated that over 1,000 acres of beans would be planted that year in San Diego County. A San Francisco paper the year before declared:

"General interest has been awakened throughout the State in the bean-growing industry. Some of the ranchers claim that quicker and better results can be obtained from a 'bean orchard' than from a vineyard or pear trees. While due allowance must be made in accepting such statements, it is nevertheless a fact that there is money in the bean business, as in nearly all other agricultural pursuits in California where careful attention is paid to detail and the markets are properly studied."

The same paper was guilty of promulgating the heresy that Boston baked beans from California had become "the standard thing, and our beans are better liked at the Hub than those grown in the New England fields."

Whether this preference exists among loyal New Englanders or not, their section of the country certainly does ask for a good many of our beans.

In view of such facts it is not wonderful that tourists should criticise the blind ways of many California farmers, or that a paper of this State should break out in language like the following:

"It is a surprise to visitors from abroad that many of our farmers who own and cultivate thousands of acres of land do not devote so much as a quarter-acre to vegetables. The excuse is always made that they have no time for such things, and can better afford to purchase what they need than to be bothered with the care of a garden. This sort of feeling is, however, giving way to the one which prompts the agriculturist to raise on his own ground all that he requires for his table. Those who have undertaken the care of small gardens have, as a rule, been amply repaid for their trouble, while the profits of vegetable gardening on a large scale are now too well known to call particular attention to them."

It is not to be supposed, however, that Californians have yet done their very best at vegetable raising; for a recent writer in the *Pacific Rural Press* critically remarks that altho he has been a resident of this State since December, 1851 (with the exception of three years spent in Nevada), yet he cannot now remember in the many different counties he has lived in from north Mendocino to south Santa Barbara, having seen asparagus raised by any family of his acquaintance. Moreover he remarks of horse-radish:

"It is really astonishing why this most excellent, hardy and healthy root has been almost entirely overlooked by the people of this coast."

And to complete our discomfiture, he says of rhubarb:

"Rhubarb is another valuable plant that is sadly neglected by thousands of farmers in this State who have the very best of soil to grow it *without* irrigation, as well as by many thousands more who have the very best of facilities for irrigation."

EAST OAKLAND, CAL.

PREVENTING WORMY APPLES.

BY HOWARD EVARTS WEED.

FOR many years farmers and fruit growers have asked the question: "How can we prevent our apples from being wormy?" Many experiments have been tried to destroy the codling worm with varying success. For a long time the method of tying a cloth around the trunk of the apple trees was practiced. In this cloth the larvæ or worms of the codling moth gathered for pupation, and were destroyed by crushing in the hand or wringing through a clothes-wringer. This method worked well so far as it went, but it did not prevent "wormy apples." Many worms escaped, so that the second brood of eggs were laid as before.

But of late entomologists have brought forward a far better method of warfare against this insect—that of spraying with arsenites. And in order to consider this method properly a short review of the life history of the insect which causes the injury will not be out of place here.

The injury is caused by the larvæ of the codling moth, or, as it is more technically known, *Carpocapsa pomonella*. This is a small brownish-gray moth, measuring slightly more than half an inch across its outspread wings. The upper wings have a bright brown-colored spot near their tip, while the lower wings are brown without special markings. Many persons suppose the moth is larger than it is, and as a consequence many of our larger and more beautiful moths are often mistaken for it. The moths are seldom seen, as they fly only at night and are not attracted by light. They may sometimes be found upon the windows in the kitchen or cellar, where apples have been kept.

The eggs are laid by the female moth in the calyx end of the small apple just as it is beginning to form, generally about the first of June, according to climate and season. In a few days the egg hatches and the small worm eats its way into the core. Here it grows, eating out the center of the apple as it develops. At the end of five or six weeks, having reached its full growth, it bores a hole through the apple to the outside world, and seeks a place in which to pupate. Pupation takes place under the loose bark of the tree, or in a crevice in the trunk. The pupation period lasts but a few days, during which the larvæ undergo wonderful changes in growth. It is here that the change from the "horrid worm" to the beautiful moth takes place. It soon emerges from its pupal skin, and is now a mature moth similar to the one by which the egg was laid. Thus the cycle of life is complete, and another generation of moths have come forward to lay the eggs for another brood.

The moths of the first brood make their appearance about the last of July or early in August, and the eggs for the second brood are laid soon afterward. The process of growth is much the same as before; the larvæ of the second brood do not pupate, however, until the following spring. Most of the larvæ are still within the apples when they are gathered in the fall, and make their pupa cases in the crevices of the barrel and under the hoops late in the winter. Many of the larvæ of the second brood, having reached maturity before the apples are gathered, pupate in the crevices of the trunk as did the first brood. The pupation proper does not take place until the following spring, however, as the worms inclose themselves within a small case during winter and changing their skin and thus becoming a pupa in the spring.

In looking over an old apple barrel recently I counted over five hundred empty pupa cases from which the moths had escaped. If all the worms were gathered with the apples in the fall a good remedy to destroy them would be suggested by crushing the pupa cases in the spring or keeping the barrels in a tight cellar from which the moths could not escape to the outside air to again lay their eggs for another year's brood. And indeed as it is when only about half or less of the codling moths pupate in our cellars we would do well to destroy the barrels. This will greatly lessen the number of eggs laid, and when we think of the large number of eggs laid by a single moth one can readily see the importance of preventing the eggs being laid.

Having reviewed the life history of this pest we are now ready to consider the proper remedy to be applied—that of spraying. This consists of spraying the trees with a mixture of London purple or Paris green and water. The proper proportion used is one pound of London purple to two hundred gallons of water. London purple is preferable to Paris green as it is cheaper and more effective. The mixture should be applied to the trees just after the blossoms fall, by means of a force-pump. Care should be taken not to apply the mixture before the blossoms have fallen, as this would cause the death of many bees, thus causing a loss to the fruit grower and the apiarist as well. Spray the trees thoroughly keeping the mixture well stirred, as by so doing a small part of the poison will lodge within the calyx of the newly formed apple and the worm will be killed as soon as it commences to eat. In about two weeks after the first spraying, or before, if it has rained in the mean time, it is well to repeat the process, this time using a slightly weaker mixture, say about one pound of London purple to two hundred and fifty gallons of water.

Force-pumps are for sale by many dealers, from whom they can be obtained. The prices range from two dollars to forty, according to kind and size. The smaller pumps are sufficient in spraying small or medium sized orchards, but it would pay every large fruit grower to purchase a larger one. The force-pumps will be found useful in many ways and will soon pay for themselves.

There are some questions in regard to spraying which are apt to be asked, and one of them is: "Is it safe to pasture under sprayed trees?" Experiments conducted by Prof. A. J. Cook, at the Michigan Agricultural College, last year, conclusively prove that so small a proportion of the poison falls to the ground that no danger may be apprehended from this source.

This method of preventing wormy apples is practical and effectual, and should be employed by every one who wishes sound apples. It has stood the test of experiment now nearly ten years, and has been proved effectual. Proper spraying will result in from 75 to 90 per cent. of the wormy fruit being saved. The method costs but little, and if every fruit grower used it for a few years it is safe to say that the great enemy of the American orchard would be practically exterminated.

AGRICULTURAL COLLEGE, LANSING, MICH.

OKLAHOMA.

BY WILLIAM F. WOLFE.

OKLAHOMA Territory is a garden spot—fine climate, splendid body of land; it embraces 41,000,000 acres, beyond question the finest body of land as a whole of any of the older or younger States or Territories. The average temperature from the 20th of November to April 1st was 43 degrees; plowing, fence making, building, every class of improvements going forward without intermission during the entire so-called winter, and a constant flow of immigration by railroads and wagons; many and many days, fifty wagons, with horses and mules, cows and stock of all kinds following, all making for their claims; and, mark you, these are all good, reliable, industrious, sober, and in the main, religious settlers. I have seen this Western country in its early log-cabin period; but never have I seen such good material in the early settlers as have come here into this "beautiful land," Oklahoma.

The young cities founded here are a marvel; a wonder of wonders even for this extraordinary century, when wonder is piled upon wonder, and all things seem possible. We have here (Oklahoma City) a beautiful, compactly built city of 8,000 or 9,000 people, representing every State in the Union and all nations, the Turk and Japanese alone excepted. Now go with me on Sunday morning. You may follow the alleys or the main streets, all quiet, orderly; children and adults going to Sunday-schools; no drunken men, no rowdyism, no profanity—the churches filled to overflowing, morning and evening, and order throughout the week, all on good behavior and no police—no police court, absolutely without municipal government—was ever anything like it? and this not for a day, but now only lacking a few days of an entire year! This shows what an intelligent Christianity is *doing!* Certainly, we admit, all the people here are not Christians, but, nevertheless, the *spirit of Christianity* rules and overrules the body of the people. Not only will the so-called "Cherokee strip" be open soon; but the Pottawatomie, Kickapoo, Ponca, Sacs, Seminole, Wichita, Chickasaw, Arrapahoe, and, indeed, all the surplus Indian reservations, will be open to a certainty in the year 1890. Most of the Indians here are taking their land in *severalty*. This is the true solution of the Indian problem; the Indian must come to this experience, and he is, perhaps, better posted than his white brother is aware of on this momentous question.

The population of this so-called Indian Territory is but little understood; the average citizen knows less of the Indian country than he does of Africa or Booriboolagha. Let me give a few facts; the population in the Indian Territory is now 190,000, 87,000 are mixed, of the number only 15,000 are in a sense Indians, among this number (15,000) many are squaw men (white men who married Indian women), very many of these squaw men have from 500 to 10,000 acres of land, which they absolutely control; receiving the rents from these lands and also a full share of Uncle Sam's gifts, moneys, supplies of every kind, immense wagon-loads passing from time to time through our streets here on their way to the several "Indian Nations"—every tribe is a nation.

The settlement of this lovely domain, the last of Uncle Sam's, is so entirely different from anything ever before attempted that it seems to many a myth, and to others a deception, a sort of allowable fraud, possibly to some "a pious fraud." It is nothing of this sort; only and alone a phenomenon, made possible by a singular combination of circumstances. There can be no doubt but that, in a very brief period, this will be a densely populated State. Indeed, we have enough population here now legitimately to demand Statehood. But, aside from the mere settlement of this last and best domain, a far-reaching significance underlies this whole movement which it were well to consider both politically and commercially—namely, the settlement of Oklahoma, or the Indian Territory proper, means the en-

tering wedge of the overflow of population from the East, the Middle States, the North and from foreign countries *into the sparsely settled old slave States contiguous to the Indian Territory.* Population will and must have an outlet; and the South, cotton States and all, will be rejuvenated by the influx of the sturdy, energetic, enterprising and intelligent masses who prefer the genial climate of the Southern States to the long, weary winters and trying climate of the Eastern, Northern and Middle States. Then the foreign element naturally will flow southward, and immigration will be more than doubled. If, as appears probable, a general war should again curse the old continent, millions of people and millions of capital will flow hitherward; and we shall see such mighty changes wrought in the near future as never were dreamed by the wildest dreamer; and with the annexation of Canada, Cuba, etc., we shall at last realize the motto:

which headed his paper, *The New World:*

"No pent-up Utica contracts our powers,
But the whole boundless continent is ours!"

OKLAHOMA CITY.

IMPROVING THE SOIL.

BY J. H. STOLLER.

A PRIMARY objective point in practical farming is to bring soils to a state of maximum productivity. To do this the main reliance has been, and must continue to be, the use of home-produced animal manures. But in thus recognizing the most important means of supplying deficient soils with a proper store of plant food, it is commonly overlooked that soils often need quite different treatment than manuring to render them in the normal state for producing crops. Moreover, it is not sufficiently considered that in most localities natural fertilizers, often as valuable for enriching soils as animal manures, are to be found in greater or less abundance.

Of how many farms is it true that certain areas—here and there a few rods or acres—yield only half a crop or are left altogether uncultivated, not because the soil is lacking in natural fertility, but because it is not in the right physical condition. It is, perhaps, a stiff clay which in a droughty season becomes hard and dry, so that plant roots can neither well penetrate it nor find in it supply of water. Or it may be a soil in which the sand constituent is too predominant, so that because of its loose texture and lack of tenacity it does not afford adequate root-support for plants. Heavy rains wash away the soil leaving the roots bare and the plants to "burn out" by the sun. Or the soil may be soggy and cold from need of underdraining—this often when it abounds in plant-food elements.

Such areas could often be redeemed to full productivity at no cost except a reasonable outlay of labor. A perfect soil, in respect to physical qualities, consists of such a mixture of clay and sand constituents as render it in the *loamy* state, and of course does not contain excess of constituent water. Thus a too clayey soil can be given the porosity that will render it penetrable to the roots of plants, to air and to water by the addition and mixture with it of sandy soil. Conversely, a loose, easily shifted soil, too abounding in sand, can be given the right quality of tenacity by mixture of added clay; and a wet, sour soil—that of a boggy area, abounding in rich carbonaceous ingredients—can be rendered highly valuable for cultivation by draining off excess of water.

Before considering whether a soil is in need of fertilizers to enrich it in plant food it should be asked whether it is in the right physical condition. Fertilizers are often partially wasted by being added to soils that lack the retentiveness—are too loose in texture—to hold them. Rains leach out the soluble elements, and the soil is soon as sterile as before. They are as truly wasted when applied to soils already rich enough in food elements but so solid and impermeable that plant roots are hindered in growth. *Mixing of soils* is the obvious method by which such physical defects can be remedied.

But soils can often be greatly improved in respect to actual fertility or richness in plant food by the method of mixing. It is very commonly the case that a soil lacks in some constituent which is present in excess in another soil, often immediately adjoining it. Nothing is more common than that the soil of one locality of a farm is lacking in organic matter, while in the same farm is an area of rich bog-muck, black with the carbonaceous component. A plan for utilizing such valuable accumulations of muck, or peat, is to *compost* them with barnyard manures and apply to the deficient soils. By composting not only is the muck more quickly and thoroughly decomposed, but the manure itself is saved from waste, its nitrogenous substances being kept from dissipation in the process of fermentation. Such a compost is more valuable for most soils than manure itself, containing a larger variety of compounds.

In other cases a soil may lack the right proportion of the lime constituent. *Marling*, where practicable, is the means of amelioration here. By marl is meant any natural earthy matter, usually in the disintegrated state, in the composition of which lime is present in considerable quantity. The other constituents are chiefly clay and silica, but frequently phosphates and other valuable accessories are present. Attention has been directed to the value of this natural fertilizer in recent reports of the geological surveys of several States. Professor Cook, late Geologist of the State of New Jersey, in his Report for 1886, said:

"The marl has been of incalculable value to to the country where found. It has raised it from the lowest state of agricultural exhaustion to a high state of improvement. Found in places where no capital and but little labor are needed to get it, the poorest have been able to avail themselves of its benefits. Lands which, in the old style of cultivation, had to lie fallow, by the use of marl produce heavy crops of clover, and grow rich while resting. Thousands of acres of land, which have been worn out and left in common, are now, by the use of this fertilizer, yielding crops of finest quality. Instances are pointed out everywhere in the marl district of farms which, in former times, would not support a family, but are now making their owners rich from their productiveness. Barren sands, by the application of marl, are made to grow clover, and then crops of corn, potatoes and wheat. What are supposed to be pine barrens by the use of marl are made into fruitful land."

The marls of southern New Jersey, to the value of which such strong and authoritative testimony is given, occur in extensive beds exposed here and there at the surface. Similar marls, belonging to the same geological formation, are found in parts of most of the South Atlantic and Gulf States. The natural wealth of the districts in which this valuable product is so abundant and available is enhanced beyond present realization. While these are specially favored localities, marl is a product with general distribution, and there is nothing to [illegible] in which it does not occur in great [illegible] abundance. A stratum of shell [illegible] generally present in any region where there is recent geological time, a body of water was situated. Low lying lands and level uplands, the sites of former lakes or marshes, often contain a bed of marl at no great depth below the surface. Frequently in digging wells in such regions a layer of marl is met with immediately below the soil. When so found search should be made for a natural outcrop in that locality. This is likely to occur at the side of a hill or declivity cut by a stream.

The bottoms of peat-bogs usually consist of a bed of marly matter—the accumulations of shells, mixed with sediments of mud, etc., deposited when a lake or pond occupied the site of the bog. The working of such a bog, therefore, often secures two highly valuable natural fertilizers.

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WERE it not for corn butts, which are in the way unless plowed under, many farmers would hardly think of plowing corn stubble to fit it for spring grains. Those whose ground is full of large weeds would still be obliged to plow to get them out of the way. In fact, pretty deep plowing is needed to get the butts of last year's corn under far enough so that the harrow or drill will not drag them up to the surface. Harrowing the field as soon as frost is out of the ground will pull up most of them, and repeating the process usually makes a mellow and but little rougher seed bed than will be secured after a great deal more labor by the usual method. Roll the ground afterward, and most of the stubs will be pressed into the soil so as not to be in the way in harvesting. If it be thought important to get the butts out of the way entirely they may be raked together after being dragged loose and burned, at less cost than would be required to plow them under. With potato stubble there is still less need for plowing. Dead potato tops may be burned on the ground where they have lain or in most cases will break up by handling, so that they will not be in the way. Most of their mineral matter has been leached into the soil during the winter.—*Am. Cultivator.*

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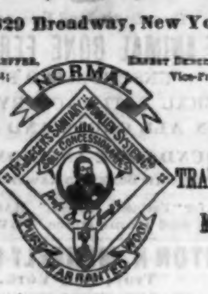

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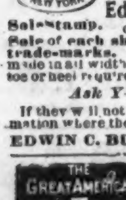

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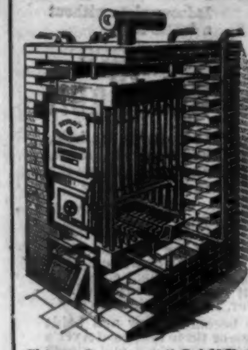

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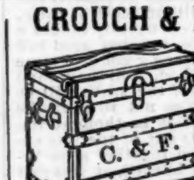

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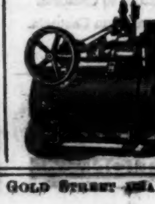

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